

9.10.33 THREE

# SERMONS

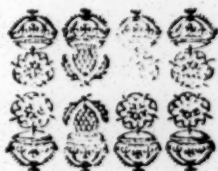
Preach'd upon  
Extraordinary Occasions.

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BY

CHARLES ROBOTHAM, B. D.  
Rector, of *Reifam* in *Norfolk*.

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L O N D O N,

Printed for *William Oliver* Book-  
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TO THE  
RIGHT WORSHIPFUL  
*Sir Christopher Calthorpe,*  
Knight of the BATH.

Honoured and Right Worshipful.

**I** *will not ( I hope ) be thought  
strange , but Duty, if ( a-  
mongst the many that are cordial-  
ly affected towards you ) I also  
bring my Mite into your Trea-  
sury ; unto which all that know  
you , and can distinguish true  
worth and goodness from a seem-  
ing shew, or a meer popular gloss,  
cannot but pay the Tribute of  
their due respects.*

## The Epistle Dedicatory.

*As for this present address here made unto you; your singular integrity and fidelity to the publick, your true affection to solid and undissembled Piety, your untainted Loyalty to the Prince, your Love and Nobleness to the Church, (so well known) and lastly, your many favours and countenance, not only to those of my Function in general, but to myself in particular, are all such as justly entitle you to the subject of this following Discourse; you being that in your lesser Sphere, which our Gracious Sovereign is, in his higher and larger, A true Nursing Father. God of his goodness encrease the Gifts and Graces of your mind, and the number of your Imitators.*

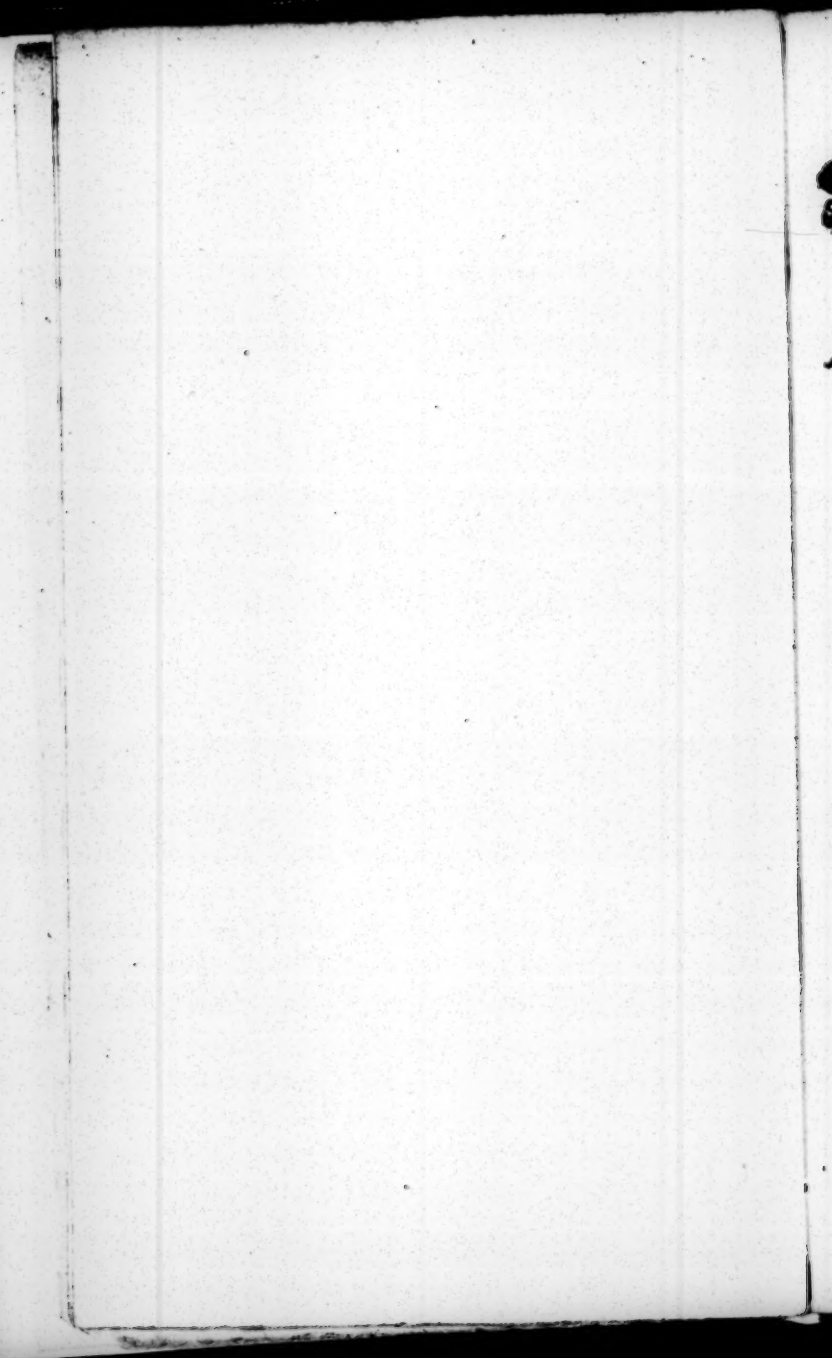
*May*

## The Epistle Dedicatory.

May the *Vertues* of your Soul  
( in despite of that *Veil* that  
would hide them ) prove more and  
more conspicuous, like the Sta-  
tues of those two Romans of  
old, which the more they were  
concealed and covered from the  
publick sight, were but the more  
taken notice of.

May the *fatness* of the Earth  
be your lot, and may the *Dews* and  
*Blessings* of Heaven fall here  
and ever upon you and yours, so  
as to redound to Gods Glory, to  
the publick good, and to your  
own inward comfort and eternal  
reward. So prays your unfeign-  
ed Orator at the Throne of Grace,  
and faithful Servant to his power,

Charles Robotham.





Isaiah xlix. 23.

*And Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers. They shall bow down to thee with their Faces towards the Earth, and lick up the dust of thy feet.*

**T**H E current of Religion in the world seems much to resemble those Waters of *Ezekiel*, that *Ezek. 47.* rose first to the Ankles, then to <sup>3, 4.</sup> the Knees and Loins, and so to an unpassable depth. Such was the rise and progress of Religion in the World. The beginnings of it were but small, only in the Families of the Patriarchs; the Channel of it for a long time scant and narrow, only in the bounds and limits of the Land of *Canaan*:

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In *Jury* only was God known, and his Name great in *Israel*. But at the length it overflowed the Banks, and according to the prediction, *Isa. 11 9. The whole Earth was filled with the knowledge of the Lord, as the Waters cover the Sea.* But this it was a work especially reserved for the days and coming of the *Messia*; and is commonly joyned with the mention and promise of the *Messia*. Thus in *Gen. 22. 18, In thy Seed shall all the Nations of the Earth be blessed.* Thus in *Gen. 49. 10. (Till Shilo come) And to him shall the gathering of the people be.* And the very same thing we meet with at large in this very Chapter of *Isaiah*, beginning at the 6th Verse: *I will give thee for a Light to the Gentiles, that thou may'st be my Salvation, to the ends of the earth.*

In pursuance of which subject he goes on to set forth the care of God, not only for the perpetuating of the Church, (Verse the

## The Royal Nursing Father.

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and 16th, *I have graven thee upon the palms of my hands, thy walls are continually before me;*) but also for the replenishing and enlarging the Church; and that to such a flow of fulness, that they shall complain, (as in the 20th Verse) *The place is too strait for me, give me room that I may dwell. Augustus est mihi locus in Synagoga, fac mihi spatium in Ecclesiis;* as St. Hierom glosses upon the place.

Now, if any shall ask, (with the Church in the 21st Verse) *who hath begotten me these? who hath brought up these?* As much as to say, By what means shall there come in such a throng and multitude of Profelytes to fill the Church? The Answer follows in the next words, That it should be by a double means; first, by the power and preaching of the Gospel, (Verse 22. *I will lift up my hand unto the Gentiles, and set my Standard to the People;* i. e. *Vexillum crucis,* (says St. Hierom)  
The



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The Word and Standard of the Cross and Gospel of Christ. And then secondly, It should be done by the after-assistance of Kings and Princes that should embrace and profess the Gospel; as it follows in the Text, Verse 23. *And Kings shall be thy Nursing Fathers and their Queens thy Nursing Mothers, they shall bow down to thee &c.*

The words then are a significant Prophecie, touching the enlargement of the Church, as by the accession of the *Gentiles* in the general, so of the Secular Powers and Governours in particular. In the words I shall consider two main remarkables: First, the Persons here instanced in, (*Kings and Queens.*) Secondly, the things spoken of these Persons; *i. e.* Their Conversion, their Devotion, their furtherance and assistance.

First then, let us consider, *Eminentiam Instantie*, the Persons here



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here instanced in; we shall find them to be none of the *οἱ ὑποχοντες*, of the lower and middle rank; but of the *οἱ ὑπερχοντες*, Persons of the greatest heighth and eminency, and that in each of the Sexes, *Kings* for the one, and *Queens* for the other. He could not have gone higher, if he would, here amongst Men. And truly Kings and Princes must needs be the highest upon Earth, because they are immediately next unto him, who is the most highest both in Heaven and Earth, that is, to God himself. For this was the Divinity of the ancient Fathers, *Tertul. ad Scap. Colimus Imperatorem ut hominem, a Deo secundum — Et solo Deo minorem; i. e.* We reverence the Emperour, as a Man second to God, and inferior to none but God. So that of *Optatus, Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem.* There is none above the Emperour, saving God, who made the Empe-

c. 2. A quo  
secundi, post  
quem primi;  
ante omnes,  
et super  
omnes Deos.  
Tert. Apol.  
c. 30. Lib.  
3. adversus  
P armen.

Emperour. And so also that of

*Arnobius. Rex sub nullo alio, nisi*

*in Psalmos. sub Deo.* The King is under none

but God; and if only under him

then doubtless the highest, next

and immediate to him: yea so

near unto God, that they partake

of the very name \* of God, *Psalm*

82. 6. *I said ye are Gods.* Gods

for their place and Office, as be-

ing in Gods room and stead, his

Vice-gerents upon Earth. And

Gods for their Power and Height,

and Supremacy, as having a Di-

vine impress of Majesty and Sove-

reignty sealed and engraved upon

their Persons. For what is that

that we call (*Majestas Principis,*)

the Majesty of a King or Prince?

I say, What is it, but something

of Divinity, something of God,

put upon a mortal Man? And

therefore the Christians of old

(as *Vegetius* relates, in their Mili-

tary Oath) were wont to be

sworn, without scruple, *Per Ma-*

*jestatem Imperatoris,* By the Ma-

jesty

\* Τῷ τῷ

μὲν καὶ

τάξι, καὶ

κλήσιν.

*Justin. M.*

*quest. &*

*resp. ad Or-*

*thod. Qu.*

142.

*Vegetius.*

*de re mili-*

*tari l. 2.*

*c. 5.*

jeſty of the Emperour, as being *Sacrum quiddam & Divinum*, ſome-thing of God put upon Man, and exalting him to an immediate nextneſs unto God.

Ye ſee then the height and eminency of the Perſons; yea but may ſome ſay, Why is it that the Inſtance here runs in Kings only, and ſingle Perſons? were Monarchs only to be the Nursing Fathers to the Church of God? To this I anſwer. No doubt but under Kings are here included all other Secular Powers and Governours whatſoever; yet Kings only are named, and that for a double reaſon.

1ſt, In reſpect to the Event, they being *primogeniti Eccleſiæ*, The firſt that began to exerciſe the power of Nursing-fathers. The Prophecy it ſelf, in the execution of it, was firſtly, yea, and moſtly fulfilled all along in Kings and Monarchs. And then ſecondly, In reſpect to the very *Species* of

of Government, Kings are here named, for divers reasons.

1<sup>st</sup>, As being the chiefest and (a) principal of Governments, having in it *παμβασιλειαν*, *absolutum imperium*, the entire and absolute command and power united and centered in one person; and therefore the more effectual for the aid and assistance of the Church.

(a) *Principale per se positum stat pro ceteris.*  
*Aristot.*  
*polit. l. 3.*  
*c. 11, 12.*

2<sup>ly</sup>, As being the most known the most famous, usual, and universal; especially in those Eastern Nations: according to that in *Tacitus*, *Suetum Regibus Orientem.*

(c) *Arist.*  
*Eth. l. 8. c.*  
*11. οὐτε δαρχικον*  
*&c. Natura com-*  
*menta est*  
*Regem. Sen.*  
*de clem. l.*  
*1. c. 19.*

3<sup>dly</sup>, As being the most ancient, (c) natural, and primitive of Governments. *Initio Reges:*

(d) Cited  
by *Aug. de*  
*civ. Dei. l.*  
*3. c. 10.*

*primum in terris fuit Imperii nomen*, says *Salust* (d) (in *Catilin.*

To whom  
*Vives* adds  
*Herodotus*  
and *Pliny.*

Kingship or single Empire was the first of Governments. *Omnes an-*

(e) *Secunda*  
*in Catili-*  
*niam. Item*  
*de Legibus*  
*l. 3.*

*tiquæ gentes, regibus quondam parere, (e) says Tully. Principium Rerum, Gentium nationumq; Imperium penes Reges erat*, says *Justin*

her *fin.* (f) l. i. All Kindreds and Nations at the first were under Kings.

(f) Cited also by Aug. de C. D. l. 4. c. 6.

an To which we may add that of the Philosopher, *Politic.* i. c. i.

s, a *πρῶτον ἐβασιλεύοντο αἱ πόλεις, καὶ νῦν ἔτι τὰ*  
*θνη.* Cities at the first were governed by Kings, and so even to this day are Nations also.

e ai Yea, and if we look yet higher into the very Rise and Origine of Government, as it is recorded in Scripture; we shall find it was first vested in a single person.

tha *Adam*, who was the Father of Mankind, was by his Creation, and for his time, Monarch of Mankind; according to that of *Cedrenus*,

Or *ἡγεμόνευσε τὸ γένος τῶν ἀνθρώπων, ὃς*  
*ἦν ὁ αὐτὸς ὁ ζῶνς.*

n. The first Government in the world was that of Fathers, and Kingship is nothing else but the *Apex*, or Supremacy of fatherly Power, devolved into the hands of the present Monarch. *Πατρικὴ ὁ*

*Bertram. de rep. jud. c. 2. p. 38.*

an *ἀρχὴ βίαιας ἢ βασιλεία εἶναι*, says the Philosopher, who also plainly draws

*Ethic. l. 8. c. 12.*

draws the first pedigree of Monarchs, from the Rights of Fathers; as any may see in the first Chapter of his *Politica*.

But enough of this first remarkable in the Text, that is, of the Persons or particularity of the Instance ( *Kings or Princes.* ) pass unto the second Considerable, and that is, The things that are foretold and spoken of these Persons. They may be reduced to these following Heads. 1. Their Call and Conversion. 2. Their Piety and Devotion. 3. Their Beneficial Influence upon the Church, and assistance to it. From all which follows in the last place the prosperity and enlargement of the Church by their means, ( the thing designed and intended in the whole Contest. )

First then, ye have their Call and Conversion; their conjunction *with* the Church, and relation *to* the Church, as Members; intimated in the Possessive ( *Thy,* *King* )

## The Royal Nursing Father.

II

Kings shall be *Thy* Nursing Fathers. *Thine*, first, as Members, and then as Fathers. So that here are two things promised to the Church, as touching Kings, *1st*, That they shall be her Converts, and then her Patrons; first Embracers and Believers of the Gospel, and then Maintainers and Promoters of the Gospel. They shall become *professores fidei*, and so *defensores*, first Professors of the Faith, and then Defenders.

To begin with the first, Their Conversion. The Church of Christ, 'tis a Nest for Eagles, as well as Doves. 'Tis a Grove for Oaks and Cedars to grow in, as well as Shrubs and Coppice: That is, 'tis a Place and Receptacle for Kings and *Cæsars*, as well as meaner Persons; for rich *Abraham*, (the mighty (a) Prince, as he is called, *Gen. 23. 6.*) as well as poor *Lazarus*. 'Tis a Flock, wherein the Lyons lie down with

(a) *Abraham, Basilides dicitur Nicolaus Damasceno. Rex vocatur Justino. Lib. 36. Unctus Dei. Psal. 105. 15. says Grotius in Gen. 23. 12.*

B

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the Lambs in the same Fold, the Prince with the People.

The Grace of God, and the Faith of Christ, and the Power of Conversion, was never meant to be confined, meerly to the Commonalty, never to go higher. The Apostle expressly declared the contrary from the beginning, *1 Tim. 2.* where he does enjoin it as a Canon to all Christians, *That Prayers, and Supplications, and Thanksgivings be made for all Men, Verse 1.* and for Kings in particular, *Verse 2.* Giving this as the Ground and reason of the duty, (*Verse 4.*) because God will have *all Men to be saved, and to come to the Knowledge of the Truth*; that is, doubtless, at the least, Men of all sorts and ranks, Kings as well as others. This the Apostle then knew; and knew it by the Writings of the Prophets. 'Twas a thing foretold long before, *That Kings should see and arise, and Princes should worship the holy one* of

of Israel, Isa. 49. 7. *That the Gentiles should come to the Churches light, and Kings to the brightness of her rising.* Isa. 60. 3. And so Psalm 22. 30. *Pingues terra adorabunt*, all they that be fat upon Earth shall eat and worship. And Psalm 47. and the last Verse. *The Princes of the People are gathered unto the People of the God of Abraham*, (so 'tis in the *Hebrew*) *For the Shields of the Earth* ( *κατα- ττοι & γυν,* ) the Mighty upon Earth ) *belong unto God*; that is, they shall joyn themselves to the God and People of *Abraham*, by communion of the same Faith.

These Promises or Prophecies 'tis clear they belonged to the times of the Gospel. And though they were not presently fulfilled at the first planting of the Gospel, because God was resolved to bring in and carry on the Religion of Christ at first in the world, not by the countenance of the Grandees and Princes of this world, but on-

ly by the sufferings of Martyrs, by Signs and Miracles, by the sole and single force and efficacy of the Word Preached; that so the Doctrine might appear to be of God, and not of Man; yet, notwithstanding, after some few Centuries of years, in due time those Oracles began to be fulfilled; first in the Conversion of *Lucius* a Brittish King of this Isle; and then of *Constantine* and *Theodosius*; and so all along of many other Princes, as it is at this day. So that the Religion of Christ, which at first began at the lower end, and dwelt in Cottages, is now got into the Palaces of Nobles, yea, and into the Courts of Kings and Princes, and I doubt not, of some of them, into their Hearts too. Christ, who is Lord over all, (*Rom. 10. 12.*) hath shewn himself rich unto all, even unto Kings; rich in Grace by calling *them* out of darkness into his marvellous light; hereby testifying  
both

both the freeness of his Grace, that he is the God of the Hills as well as of the Vallies; and likewise the Power of his Grace, that he has a Throne in Hearts of Kings, and can conquer Crowns and Scepters to a willing professing of him. And that the Net of the Gospel, (spoken of *Mat.* 23. 47.) is large and strong enough to catch and take the great Whales and Leviathans of the Water, as well as the smaller Fishes. Lastly, hereby he has testified his honourable regard and respect unto the Robes of Earthly Majesty, to the Thrones of Kings, by baptizing *them* into the Faith of Christ; thereby shewing them the way unto a better Kingdom, that of Heaven, and to a brighter Crown, that of Righteousness.

And that's the first thing here intimated touching Kings and Princes, their Call and Conversion. The next follows, and that

16 *The Royal Nursing Father.*

is, their Piety and Devotion. For this I take to be the meaning of those words, (*They shall bow down to thee with their face to the Earth and lick up the dust of thy feet.*

'Tis an allusion to that gesture of lowly Reverence and Incurvation of Body to the Ground, that was in use, both in Religious and Civil Worship. As ye may see both

So 1 Sam.  
24. 20.  
Adorave-  
runt Je-  
hoiachim &  
Regem  
Page.

at once, 1 Chron. 29. 20. *All the Congregation blessed the Lord, and bowed down their Heads, and worshiped the Lord and the King.*

(προσκύνησεν τῷ κυρίῳ καὶ τῷ βασιλεῖ. 1xx.)

The like was practised by all your Eastern Nations, to their Sovereigns; as appears by that of Martial. — *Pictorum sola basiat regum. Epigr. L. 10. Ep. 72.*

As also by that ἀστική προσκύνησις without which Themistocles himself could not have access unto the Persian King; though he disguised it as well as he might, by the letting fall of his Ring.

But

But to return; in allusion (I say) unto this custom of deep and low veneration, is it here said even of Kings and Queens, that they shall kiss or lick the dust, that they shall bow down with their faces towards the Earth: Yea but unto whom? *Answ.* To whom but Christ. To him alone is all this reverence and obeysance of Kings and Queens directed and intended. For though the Person here spoken to (as the words found) seem to be the Church; yet the Worship here spoken of is meant only Christ. *Christi proprius & peculiaris*, (says (a) Gro-  
tius.) *Tibi incurvabunt; id est, Christo in te habitanti*, says Tremellivus. (They shall bow down to thee, i. e. To Christ dwelling in thee. *Sic ad Ecclesiam transfer-  
tur hic honos, ut penes unum Christi-  
stum integer maneat*, says Calvin.

(a) See  
Psal. 72.9.  
Isa. 49.7.  
De Imperio  
summarum  
potestatum.  
c. 4.

(b) As much as to say, The Church  
*pulverem tuorum, O Ecclesia, primitiva, in personam capitis tui,  
Jesu Christi. Glossa ordinaria in locum.*

(b) Lin-  
gent pedum



is here considered in conjunction with Christ the Head; so that what is spoken of the Body, strictly and properly pertains only to the Head. *Si enim Caput Ecclesie est Christus, Caput hic adoratur in corpore*, says St. Hierom upon the Place. In the Honour of the Body is understood the Worship of the Head. And to the like purpose (yet more plainly) is that of St. Basil, (upon *Psal. 45. Ver. 12.*) ὅτι ἐκκλησία προσκυνεῖ, ἀλλὰ τὸ ἐκκλησία κεφαλὴ, ὁ Κεῖς. 'Tis not the Church to whom this Honour or Worship is given, but unto Christ, who is the Head of the Church.

In vain therefore do the Parasites of Rome go about to draw this Text to the maintenance or countenance either of the Papal Chair, or of the (a) Honour and Subjection claimed as due thereunto. For besides the falseness of the Hypothesis, the thing itself is very wide from the purpose of the Text. The Honour here spoken

(a) Vide  
Librum Cae-  
remonia-  
rum, Sect.  
3. c. 3.



spoken of (as to be done by Kings and Queens ) is not that of external Subjection, whether Civil or Ecclesiastical, but that of Religious Adoration. 'Tis no other than subjection unto Christ himself. To the Person of Christ, to the Laws of Christ and Christianity, to the Faith and Doctrine of Christ, to the Word, Will, and Worship of Christ. This is that, that is fore-promised in the behalf of Kings; that they should render unto Christ the subjection of Piety and Devotion, Reverence to his Name, observance to his Worship, obedience to his Will, submission to his Yoke and Scepter, walking in his Truth, rejoycing in his Light; counting it their highest Honour to do him Service, and the best and biggest of their Titles to be his Subjects. As it is recorded of the Emperour *Theodosius*, That he profess'd he rejoyced more in his Christianity, than

*Theodoret.*  
l. 5. c. 25.

in

in his Regal Dignity ; and, that upon his Death-bed he thanked God more, that he was *Membrum Ecclesiae*, (a Member of the Church) than that he was *Caput Imperii* (the Head of the Roman Empire). And another Passage I have read of one of the *Lewis's*, King of France ; who, though he had got many Victories, and won many Towns from the *Saracens*, yet would he not be stiled from any of them, but only from the Place of his Baptism would be called *Lewis of Poissy*. Why ? Because there (said he) I first overcame the Devil ; and was made a Christian. Many the like Instances might be given of the signal Piety of Christian Kings and Princes both in Word and Deed : But my business is not a History, but a Sermon. I shall therefore pass by what might be more largely spoken of this second Head, and hasten to the third and main Particular designed in the Text, and that

that is the special and beneficial Influences of Kings upon the Church for its good and flourishing, (*They shall be thy Nursing Fathers, and their Queens thy Nursing Mothers.*)

In the opening of which I shall consider two Particulars; 1<sup>st</sup>, The Thing it self, to be done by Kings and Princes; and that is, the cherishing, the spreading and furtherance of the Church, and of Religion in the Church. 2<sup>ly</sup>, The means and manner of performing: They shall do it, as אֲבוֹתָם, as Nursing Fathers.

For the first of these, 'Tis very evident God has always made use of Kings and Princes, for the furtherance and maintenance of Religion, from first to last. The first settlement of it among the *Israelites* was by the Hands of *Moses*, who was King in *Jesurun*. (*Deut.* 33. 5.) or as the *Targum* and *Syriack* reads it, King in *Israel*. The retring of it, when lapsed, from Impieties and Idolatries, 'twas by the

Cuneus de  
republ. l. 1.

c. 12.

Bertram's

de rep. jud.

c. 9. p. 109.

the means of Judges; who  
*Josephus* calls *Μονάρχαι*, no  
ther than Monarchs; Dictators  
for their time, that is, in effect  
Kings.

In a word, the fullest and the  
utmost growth, and *ἀκμή* of the  
Church, and the highest and  
brightest Sun-shine of Religion  
amongst them, was not, till it  
came under the warm Beams and  
Influence of the Royal Scepter.  
Their Religion was never culmi-  
nant, never rose unto its height  
and splendour, till the Kingdom  
was settled amongst them, first in  
the Family of *David*, and then in  
the Line of *Solomon*. Then was the  
Sacred *Militia*, the courses of the  
Priests and Levites, ordered: Then  
was the stately Fabrick of the  
Temple erected, and the Service  
furnished: Then was the God of  
*Israel* worshiped in the beauty of  
Holiness. And so downward in  
the sequel of the Story, still ye  
shall find, Kings were the main-

1 Chron.

23. 6.

24. 3.

tainers

tainers of Religions, as in *Abija*,  
*Asa*, and *Jehosaphat* : Kings were  
reformers of Religion, as in *He-*  
*zekia* and *Josia* : yea, and Kings  
were the Restorers of Religion,  
together with their Liberties, as  
in the days of *Ezra* and *Nebe-*  
*mia*. Both which acted in all they  
did by Commission from the  
Kings of *Persia*, *Ezra* 7. 25, 26.  
*Neh.* 5. 14.

This Blessing of Pious, and of  
Gracious Kings, so behooful and  
advantageous to the Church of  
the *Jews*, God was pleased to af-  
ford and make promise of, to the  
Church of the Gentiles.

Besides the Proofs already na-  
med, I shall add three more, per-  
tinent to the purpose. The first is  
that of the Text ; where the nur-  
sing and nourishing influence of  
the secular Powers, is clearly men-  
tioned, as one signal and special  
means of the furtherance and in-  
largement of the Gospel-Church,  
as is evident from the whole drift  
and

and scope of the context. The second is that of *Isaiah. Ch. 60* where having spoken of the abundance of the Sea that should be converted, Verse the 5th; follows in the tenth Verse, *The Sons of Strangers shall build up thy Walls, and their Kings shall minister unto thee.* And Verse the 16th *Thou shalt also suck the Milk of Gentiles, and the Breast of Kings.* Before ye had the Nurse, and hence ye have the Milk and Breast; assuring us, they should not be meer Dry-nurses, but such who as it were from their own Bowels shall minister strength and growth unto the Gospel-Church.

There is one place more, which some not improbably draw to this purpose; and that is in the four and twentieth *Psal.* where having spoken of the large and universal Dominion of Christ, *Verse 1.* And of the conditions of Communion with the Church of Christ, *Ver. 3.* to the 6th. he then closes with an exhortation

The exhortation (as many do interpret it) to the secular Powers, for their favourable furtherance of the Church and Gospel of Christ, Verse the 7th. *Lift up your Heads O ye Gates, and be ye lift ye everlasting doors, that the King of Glory may come in.* The Septuagint, with Symmachus and Theodotio, expound it, as spoken to Principalities and Powers; and accordingly render it, *Lift up your Heads, O ye Rulers*, (ὁῖ' Ἀρχόντες) and so the vulgar Latin, (O Principes) (a) O ye Princes, and be ye lift up, ye *Fores seculi*, (as Arias Montanus renders it, Ye everlasting Doors.) And why must they be lift up? All to this end, (says Psalmist) *That the King of Glory may come in, i. e.* To make way and room in the World, for the Kingdom of God and of Christ. The entrance into the City was by the Gates; the strength of the City was in the Gates, (Psalm. 147. 13. *He hath strength*

(a) So the Arabick and Ethiopick Versions.



26 *The Royal Nursing Father.*

*strengthened the Bars of thy Gate*  
 And the Place of Magistracy, Power  
 and Judicature was in the Gate  
 (*Ruth 4. 1, 2. Dent. 25. 7.*) And  
 therefore by the lifting up of the  
 Gates may well be understood the  
 concurrence, the utmost aid  
 countenance and assistance from  
 the Ruler, to the promotion  
 and propagating of Religion  
 as being entrusted with a Power  
 to make way for the Kingdom  
 of Glory.

So much for the Thing it self  
 The spreading and enlarging  
 the Church, by Kings and Prin-  
 ces. I come now unto the  
 Particular, and that is, The means  
 and manner of effecting it; The  
 shall do it, as Nursing Father  
 that is, first, as Leaders, and then  
 as Governours: First, by the  
 strong attractive of their Ex-  
 ample, and then by the use and ex-  
 ercise of their Authority; first  
 by the very countenance of the  
 personal Example, which always



Gate of great influence and efficacy  
 Pow in the World. *Haggai 2. 23.* (says  
 Gate God unto the Prince *Zorobabel* )  
 ) *And I will make thee as a Signet, Tan-*  
 of *quam Annulum Signatorium.* Good  
 od to Princes, they are Gods Seal, Gods  
 as Signet, that make impressiion up-  
 ce on the World, and help to shape,  
 not and print, and fashion it into Truth  
 gion and Goodness. — *Ad exemplum*  
 Po *Regis componitur Orbis.* The Re-  
 Kingdion of the Prince is the Mould  
 into which the People common-  
 it fully are cast. Such as sit in the  
 ing Gate, such as are highest and up-  
 l P most in the World, are eyed  
 e as the Rule and Copy to those that  
 mea are under. The younger natural-  
 ly follow and tread in steps of the  
 ther elder ; Servants imitate their Ma-  
 d the sters, Children their Parents ; but  
 y of all Presidents , that of the  
 Exa Prince or Ruler is the most pre-  
 nde availing , to engage the practice  
 , fir of the People. — *Et in vul-*  
 the *gus manant exempla Regentum.*  
 lwa The Ways and Deeds of such  
 C great

great ones, as they draw the Eye of all after them, so also the Imitation. Vertue in a King, Religion in a Prince, seldom goes alone without a numerous train of Followers and Imitators. When the King of *Ninive* put on Sackcloth, (*Jona* 3. 6.) how suddenly did it become the wear of fashion as it were of the whole Court and City. When *Constantine* embrac'd the Faith, and set up the Cross for his Standard, what a shake did the very Pattern of his Example give unto the Kingdom of Darkness throughout the whole Empire? How soon did Heathenism vanish out of Towns and Cities, and betook itself *ad pagos & paganos*? (from whence the Name of Pagans, see *Vossius*.) Christianity being seed'd in the Prince, it ran down again, as the Oyntment from the Head of *Aaron*, to the Skirts and Borders of his Garment.

That's the first way wherein or  
 whereby Kings do become Nur-  
 ing Fathers to the Church, by  
 the meer influence of their Ex-  
 ample.

Wh The next and second ( which  
 is the main ) follows ; and that  
 is, by the use and exercise of their  
 Power and Authority. That is,  
 when they do employ the utmost  
 of their Princely Power, for the  
 defence and protection of the  
 Church, for the support and  
 maintenance of the Church, for  
 the conservation of the rights and  
 properties of the Church, for the  
 good and well management of the  
 Affairs of the Church. When  
 Laws are made, and Acts passed  
 by Authority in the behalf of the  
 Church, when publick and effe-  
 ctual care is taken for the great  
 concerns of the Church, for the  
 soundness of its Faith, for the pu-  
 rity, beauty, and comeliness of  
 its Worship, for the order and re-  
 gularity of its Government, for

the efficacy of its Discipline, the preservation of its Peace, unity and Tranquillity, in and through the Communion of the whole. This, this is the Benefit of Nursing-fathers; this is the Milk that comes out of the Breasts of Kings, the establishing of Religion by the Sovereign Power, in all the publick concerns of the State. When Christianity is (by these means) engrafted into the State and is made the Religion of the State; when the profession of it is not only own'd, but ratified with the Seal of Authority, fortified and strengthened with the provision of Laws, guarded with Penalties, encouraged and advanced with Priviledges. This is that *Singulare quiddam a regibus requiritum*, says Calvin upon the Text That special and singular Service is expected, yea and bespoken from the Hands of Kings, for Christ Psal. 2. 10, 11. *Be wise O ye Kings, be instructed ye Rulers of the Earth*

Serv

## The Royal Nursing Father.

31

Serve the Lord with fear. What Lord? why the Lord Christ, as *Acts 4.25.* appears by the 2d and 7th Ver. And how are they to serve him? not only in their Hearts and Lives, but in their Power and Place, with their Crowns and Scepters; serve him as Kings. Excellently St. Augustine to this purpose. *Aliter* *Epist. ad Bonifacium* *servit qua homo, aliter qua Rex.* Kings serve the Lord Christ, as they are Men, one way, as they are Kings, another. As Men, they serve him, *vivendo fideliter*, by living up to the Faith and Precepts of Christ; but, *In quantum reges*, as Kings, they serve him, *Leges sanciendo, Leges ferendo pro Christo*, by making Laws for Christ; *Cum ea faciunt ad servendum illi, quæ non possunt facere nisi reges*; when they do those things for Christ, (by the advantage of their Power) which none but Kings can do. And again, *Cum in regno suo bona jubeant, mala prohibeant*; when in their respective

*Epist. 48. ad Vincen-  
tium.*

*Epist. ad  
Bonifacium*

*Aug. con-  
tra Cresco-  
nium, l. 3.  
cap. 51.*

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ari *hibeant*; when in their respective *nium, l. 3.*  
Sere *cap. 51.*



32 *The Royal Nursing Father.*

Dominions, they command what is good, and forbid what's evil; not only in relation, *ad Societatem Humanam*, to Humane and Civil Peace and Society, but also (for he) in things pertaining *ad Religionem Divinam*, to matters of Religion, and Divine concern. All which may serve as a fit Comment upon the Text, plainly shewing us, what is that *Regia Exercitii nutritio*, (as *Grotius* speaks) That Blessing of Nursing-father. That 'tis no other than the maintenance and cherishing of Religion by the nurture of wholesome Laws, by the publick interposals of Kings and Princes in its behalf, and of Pious Guardians, and as tender Governours *encharged and entrusted* with the care and oversight of the Church. And this indeed is the proper import of the word *אב*, or Nursing-father in the Text, and in the *Hebrew*. It comes from the word *אב* or *אבא* that signifies, Truth, Trust, or Faith.

*L. de Imperio summarum potestatum.*

# The Royal Nursing Father. 33

Faithfulness. So that the prime and proper meaning of the word (as *Schinler* notes) is to signifie *Tutorem, Curatorem (Fiduciarium)* *Rad. נאם* *qui in fidem suam recipit alterius puerum*: That is, one that is a Guardian, a Trustee, one that has the care, maintenance and disposal of a Person committed to his trust. This (I say) is its first and primigenial signification; and then by consequence 'tis rendred sometimes a Nurse, (*תִּינוּנָה, Ruth. 4. 6.*) sometimes a bringer-up, (*תַּעֲבֹדָה*) even as here in the Text, and in *Esther 2. 7.* where *Mordecai* is said to be *נאם*, the nourisher or bringer up of *Esther*; or (as *Schinler* renders it, out of some Copy of the Septuagint) *πρεσβυτης, Preses & Rector*, her Guardian and Governour, (for so does *προσβουτα* signifie, *Curam & Prefecturam.*

So that, all things considered, the stile and attribute of Kings here in the Text could not possi-

bly be better rendred, than, as Ch  
our Translation, by the phrase the  
Nursing-fathers. Fathers for the A  
Power, Trust and Authority; and ve  
then both Fathers and Nurses for is,  
their care and tenderness. So the ov  
the word it does at once in Trust do  
in two things concerning Christian of  
Princes. First, In the Interest tru  
their Power in reference to the the  
Church. Secondly, In the ma ing  
ture and quality of their Power. ref

1<sup>st</sup>, Here is the Interest of the fin  
Power, in, or towards the Church ret

The Church, as a *Minor*, com tio  
mitted to their (a) charge; and sup  
themselves made of God; the tie  
Neotages, the *Mordecaies* to this pro  
*Esther*, the Guardians, and Go be  
vernours of it. And that unde Du  
a double capacity; first, as Sove the  
reigns; and so they have the ju  
power of stopping or suppressing Pe  
all violence, rage and fury inten Or  
ded against the outward Being un  
Peace and Well-fare of the tro  
Church. And then secondly, as  
Chri

(a) *Exonum*  
*potestati*  
*suam Eccl-*  
*iam credi-*  
*it. 11<sup>or</sup>.* *Neotages*  
*diff. in*  
*1<sup>st</sup>. c. 51.*  
*Cajus fid. i*  
*creditor*  
*ipsa Fides.*  
*Sacerdotes*  
*meos, tue*  
*manni com-*  
*miss. Greg.*  
*Epist. ad*  
*Mauriti-*  
*um. L. 3.*  
*c. 10.*

as Christian Sovereigns. And so  
 as they have the right of doing all  
 the Acts pertaining to Christian So-  
 ; and verignty in Church-matters; that  
 is, a supream inspection in and  
 over all Causes and Persons that  
 do relate to the Church; a Power  
 of settling and establishing the  
 true Faith and Communion of  
 the Church; yea, and of order-  
 ing the Affairs of the Church, of  
 reforming corruptions, of redres-  
 sing abuses, of regulating, and  
 retrenching excesses and innova-  
 tions. In a word, A Power of  
 super-vising all Offices and quali-  
 ties in the Church, to see and  
 provide, that such as act in the  
 behalf of the Church, do their  
 Duties, and keep their Bounds,  
 that nothing be done to the pre-  
 judice, not only of the common  
 Peace, but of the common Faith,  
 Order and Christianity; but all  
 unto the furtherance and edifica-  
 tion of the whole.

This

## 36 The Royal Nursing Father.

This Is that Power which King  
of old for their part exercised  
the Government of the Synagogue  
(as you may see at large in the  
2 Chr. 29. *Chronicles*) in the reforming of Re  
15. ligion, in purging the Temple,  
Ver. 3. & 5. re-inforcing the Passeeover, in com  
Verse 21, manding and ordering the Priest  
24, 25, 30. and Levites, in reducing and re-  
Ch. 30. 2, 5. gaging the People unto the Law  
Ci. 31. 2, 4. and to the Covenant, *causing*  
that were found in *Israel*, and Be  
jamin to stand to it, ( 2 Chro  
34. 32.) And again, *making*  
that were present in *Israel*  
serve, even to serve the Lord the  
God. The like Power we find  
without scruple, practised by the  
first Christian Monarchs and S  
vereigns, within the Limits  
the Gospel-Church of their D  
minions. After that the Empe  
was cast into the Lap of the  
Church, and Christianity advance  
to sit at the Helm and Stern of G  
vernment; 'tis sufficiently known  
how far even the first Christian

Empe

Emperours interposed their Authority in Church-matters; In hearing Complaints, in receiving Appeals, in taking cognizance of Causes, (*etiam post duplex Judicium Episcopale*) in redressing of Ecclesiastical disorders, in electing of Bishops, in convening of Councils, in examining and ratifying of Canons, in passing and setting forth Laws and Edicts, for the establishing of Truth, Order, and unity, and for the healing or extinguishing of Schism and Heresy. As may be seen at large by any that will read both in the Eastern and Western Records, in the Acts of *Constantine* and *Theodosius*, in the Code and Novels of *Justinian*, and in the Capitulars of *Charles the Great*. So true was that of *Socrates*, in his Preface to the fifth Book of his *Ancient-Church-History*, αὐτὸ δὲ Κεῖσται-  
 ἦκεν ἡγετῶν βασιλεῶν, (ever since that Kings and Emperours became Christians) ἡγετῶν ἐξ αὐτῶν τὰ τ' ἐκκλη-

*οἱ αὐτοὶ ὑποκείμενα* (the affairs or matters of the Church have *hung*, the whole weight of them hung and depended upon *them*, i. e. upon their authority, concurrence and interposal; for of that he speaks in the next words.

And thus have I shewn the first thing that is implied in the Phrase of Nursing-fathers, the Power and Interest of the Prince in and over the Church as Guardian, and Governour.

There is but one thing more to be considered in the Text, and shall then draw towards a Conclusion; and that is, The nature and quality of this Power, or, I may so speak, (and I crave humble leave to speak it) The Bounds and Limits of it. Princes, though they have indeed Power and Authority in Church-matters, but 'tis as *Fathers* still, not as *Masters*. They are not stiled *Domini*, but *Nutritii*; not Lords of our Faith, but Nurses, Protectors, Defenders of the Faith.

The



# The Royal Nursing Father. 39

The whole Right of Secular Powers in matters Ecclesiastical is not Destructive, but Cumulative.

'Tis not to change or abolish, but to establish what they find the Church, by the Act of God, possessed of, and vested in, from the beginning. We may not therefore so far extend the Phylacteries of the Princes Power, as to think or say, That he may devise new Articles of Faith, or appoint new Sacraments, (new Instruments of Grace) or introduce or enjoin new parts of Worship. No, these are *Christi Regalia*, (the Royalties of Christ.) In things of this nature we call no Man Master upon Earth, for one is our Master, even Christ, *Mat. 23. 10.* There are (as the Apostle speaks) *τὰ ὅς Κεῖσῃ*, The things of Christ, *Phil. 2. 21.* And there are *τὰ ὅς Θεῶς*, The things that are Gods, evidently distinguish'd by our Saviour from the things that are *Cæsars*, *Mat. 22. 21.* As being things

Mr. Thorndike's Right of the Church.

c. 4.

*Recte illud dicitur, non esse principum aut civilium Magistratum, Leges novas decernere. Ita Dei conscientis ferre aut propria Sacerdotum munia obire. Casaub. exercitationes Epist. dedicat.*

things of Divine, Immediate and absolute appointment. And though the Christian Magistrate has *Imperium circa Sacra*, a Power of ordering even *about these things*, to Time and Place, and matter of form, and whatsoever else relates to the due and decent, and regular performance of these things yet he has no power *super haec* over the substance of the things themselves, either to add to them or diminish from them.

In a word, we must know there are in the Church of God, *Immota quaedam & Divina* certain sacred and unchangeable Points; as namely, The common Faith and Christianity, the Rule and Sum of Christian Faith, the Parts and Duties of Christian Worship, the Offices of Christianity wherewith God will be served, in the Communion of his Church, the Means and Instruments of Grace, (the Word and Sacraments;) together with the

Power

Power of Orders, and the Keys of Doctrine and Discipline. These and the like, they are *Res Dei*, the Things of God; that is, of his immediate, absolute, perpetual appointment and constitution. They are *Dona Christi*, the Donatives of Christ and of his Spirit. They are *Dos & jura Ecclesiæ*, the Dowry and Birth-right of the Church, as it is a Society of Gods immediate founding, subsisting not by Mans Law, but by Gods Charter, (not to be null'd, or alter'd by Man.)

In these things, as St. (a) *Am- (a) L. 5.*  
*brose* said of old, *Bonus Imperator Orat. contra Aux-*  
*est intra Ecclesiam, non supra. And entium.*  
 again, (b) *Noli te gravare Impe- (b) Ambr.*  
*rator, ut putes te in ea quæ Divina Ep. 33.*  
*sunt, imperiale aliquod jus habere. Item l. 5.*  
 Think not, O Emperour, thou c. 33.  
 hast any Power Imperial over things Divine; i. e. over things which God and Christ have settled in the Church by their own immediate Act.

The

The Christian Church, it is said, was from its beginning a Religious Corporation, founded by the Act of God for the Community of its Members in the Faith, Fellowship and Service of God. In the virtue of which Foundation from God, it has its proper and internal Rights and Powers distinct from the Civil, though limited in the exercise of them by the Civil. These Rights were vested in the Church long before any State became Christian, and are so to remain after; as standing upon a distinct Ground, Gift and Original. And therefore the Prince or State, in becoming Christian, gains no Power, no Sovereignty over these things, (so as to innovate or alter them;) but rather an obligation to uphold and maintain them, according to the primitive intent of their institution. This being the declared Will of God, 'That Christian Monarchs or Sovereigns, by entering into the Church

*The Royal Nursing Father.* 43

Mr. *Town-  
dike's* Right  
of the  
Church,  
c. 4.  
P. 167,  
168.

Church, act as Nursing-fathers; and, that by vertue of their Christianity they hold themselves obliged to the maintenance of all the several parts of Christianity; *i. e.* of whatsoever is of Divine Right, in the profession and exercise of Christianity.

And thus have I at length pass'd through the several Particulars of the Text. The Persons here specified (*Kings and Queens;*) the things here spoken of these Persons; *i. e.* their conversion to the Church, their devotion in the Church, their assistance to, and enlargement of the Church, by the Interest of their Power, as Nursing-fathers.

I shall now only draw some few Inferences, and make some practical Reflections; and so conclude.

First then. Are Kings promised as a Blessing to the Church? Hence we infer, The continuance

D

and

(a) See  
Mr. Par-  
kers Poli-  
ty, second  
Piece, p.  
114.

and allowance of their Function of their Place and Office, under Christianity. Some (as it (a) seems) have been so foolish or perverse as to say, That Kingly Government was a figure and shadow, part of the *Jewish* Pedagogy and Bondage; and so abolish'd by the coming of the *Messia*. The Text here, and the Scripture elsewhere is evidence to the contrary. For how could they be Nursing-fathers to the Church, if they did not remain as Kings? The exercise of their Authority, in the behalf of the Church, plainly imports the continuance of their Function in the Church? The Temple of *Ezechiel* (which, by the large dimensions of it, *Ch. 40* must needs pertain to the Gospel) makes mention of the Prince and the Prince's Portion, *Ch. 45*. — 48. 21.

And so, in the City of the new *Jerusalem*, 'tis said, *The Kings of the Earth should bring their Glory*



*The Royal Nursing Father.* 45

and their Honour to it, (Revel. 21. 24.) They should not leave it behind them, but bring it with them.

Christianity does not extinguish Monarchy; they may be Christians, and yet Kings. 'Tis no part of the Baptismal Vow, that they should forego or renounce their Scepters. *Non eripit terrestria, qui regna dat Cœlestia*, as *Sedulius* of old. They may be Christs Servants, and yet reign over Subjects. For Christs Scepter is not, like the Rod of *Moses*, to devour and swallow up the Rods and Rights of Princes, as his did the Magicians. He came not to null the Titles, or disturb the Claims of Earthly Sovereigns, but rather (1) to secure (1) *Mat. 22. 21.* and establish them in their continuance *statu quo*. 1 Cor. 7. 20. *Let every man abide in the same Calling wherein he was called*; is a fundamental Rule and Principle of the Gospel, in all civil Cases and



Callings. Christianity supposes the lawful state of the World and of Civil Government, and alters no Mans condition in it, but maintains every Man in that state, Calling, and Condition of Life, wherein it finds him.

In vain therefore was *Herod* troubled at the news of Christs Birth, as if he came to disseize him of his Temporalities, *Mat. 2.* In vain was *Pilate* jealous of the Kingship of Christ, as Enemy to *Cesar*. Christ frees him of the fear, and tells him plainly, *My Kingdom is not of this World*, *Jo. 18. 26.* upon which words *Austin* makes a loud Proclamation of the Name of Christ, *Audite dei & Gentes, — Audite Reges Terrena*, (Hear O ye Jews and Gentiles, hear O ye Earthly Princes;) *non impedio Dominationem vestram in hoc mundo.* (I come not to hinder or prejudice your Rule or Dominion in this World) *Nolite timere, &c.* Be not frightened

*Tractatus  
in Joann.  
119.*

*The Royal Nursing Father.*

47

with vain and groundless fears,  
for my Kingdom is not of this  
World, neither does it come to  
supplant or unhinge the Kingdoms  
in this world. Kings indeed are  
called *unto* Christ, and by Christ,  
(*Psal.* 2. 10.) not to part with  
their Power, or to lose their Place,  
but only to do him service with  
their Power, and in their Place.  
They are not to throw away their  
Crowns, but only (with the 24  
Elders, *Rev.* 4. 10.) to lay them  
at the feet of Christ, as acknow-  
ledging their subjection to him,  
and dependancy upon him, and  
derivation from him. For so saith  
the Word and Wisdom of the  
Father, *Prov.* 8. 15, 16. *By me*  
*Kings Reign; by me Princes Rule,*  
i.e. by appointment *from* him,  
and subordination *to* him. For  
the which reason, *Tertullian* sticks  
not to say unto the Pagans, *Noster* *Apolog. c.*  
*est magis Cæsar, utpote a nostro* 33.  
*Deo constitutus.* The Emperour,  
says he, is ours, more than yours,

D

as being set up and appointed  
*our* God; yea by *our* Saviour  
 whose Name and Stile it is, to  
*Prince of the Kings of the Earth*  
 Rev. 1. 5. To be *King of Kings*  
 and *Lord of Lords*, Rev. 19. 16.

So much for the Office and  
 Function; the next Inference  
 shall make is in behalf of the  
 Right and Power. If Kings  
 appointed of God, and entrusted  
 by him, as Nursing Fathers to the  
 Church; then hence it follows  
 gainst all opposers, that the Chri-  
 stian Sovereign has to do in mat-  
 ters of the Church. For surely  
 look what the Prophet here says  
 That *Princes shall do as Nursing*  
*fathers*, that, I conclude, they  
 may and must do. For God would  
 not promise, that they should  
 surp a strange Office, but dis-  
 charge their own. And there-  
 fore the Fact in this case proves  
 the Right, and the Exercise, the  
 Power. Only mistake not the  
 Point intended, By this Right

*Bilson, of*  
*Subjection.*

or Power of Princes I do not mean, that they either have in themselves the Power Ecclesiastick strictly and properly so called; or that they give it unto others, unless by giving we understand only *Copiam utendi*, Leave and liberty to use and apply it. I intend not to say, that Princes by their Sovereignty are to be the sole and supream Judges of Faith, or Deciders of Controversies, or Interpreters of Scripture, or Dispensers of Word, Censures, or Sacraments; or that they may take upon them, in their own Persons, (as the *Leviathan* speaks) to consecrate Churches, to propagate Holy Orders, to celebrate the Eucharist, nor to bind and loose in the Name of Christ. I deny not, but in these things the Magistrate has no power to act, either *per defectum facultatis*, because he has not that skill and faculty that is requisite to the doing of these things; or *per defectum Juris*, be-

cause the Right of ministering such things is by the Act of God reserved to others. As the Priest of old made answer to Uzzia the King, (1) *Non est Officii tui*, it pertains not unto thee to burn Incense, 2 Chron. 26. 18.

(a) *Regis*  
*erat, non*  
*adulera, sed*  
*facere ut*  
*Sacerdotes*  
*adolerent.*  
*Grat. in lo-*  
*cum.*

But yet notwithstanding, and this being granted, there is still in the Nursing-father of the Church, a Sovereign Power over Church-men, and in reference to Church-matters. He has *Imperium circa Sacra*, though not *Ministerium in Sacris*. He has the Right of Supream Inspection, though not of immediate Administration, (for 'tis one thing to do these things, and another to see, or cause them to be done.)

*Vide Gro-*  
*tium de*  
*Imperio,*  
*&c.*  
*C. 2. p. 24.*

In a word, all that I intend is that the Sovereign, as Christian, has a Super-eminent Power of commanding and ordering the Matters of the Church, so far as they are of publick and general concern, not only to Peace and

Tran-

Tranquillity, but to Religion and  
Piety, to the due and regular pro-  
fession of the common Christia-  
nity.

I know indeed, there want not  
those who would oppose this, ei-  
ther in whole or in part.

First, some, with the Dona-  
tists of old, quite shut out the  
Magistrate from these matters.

According to the Sayings related  
by Optatus. *Quid Christianis cum*

*Regibus? aut, Quid Episcopis cum* Optatus C.  
Parmen. L.  
*Palatio?* What have the Church

to do with Kings? or Bishops  
with the Court or Palace? And

again, *Quid Imperatori cum Eccle-* L. 3.

*sia?* What has the Emperour to  
do with the Church? This was

the Language of the first Fathers

of Schism; and too much of the

like do we find in those Imitators

of them, who will not have the

Ruler to interpose at all in mat-  
ters of Religion. They'll allow

him perhaps a Place in the

Church, as a Member; but not

as



as a Governour, or Nursing Father, no Laws to be made, Edicts to be passed, for the settling of Faith and Order, in opposition to error and distraction. But is this to be a Nursing-father to the Church? or rather a mere Callio, only as an idle and careless Spectator, to stand by, and tamely to look on unconcerned, upon the miseries and confusions of the Christian Body, without stretching forth a Finger to heal, help, or prevent them? How can they be said to discharge their *Trust* (their *מִשְׁמָר*?) Or what account can they give unto God of the Power, who do not use it to the best advantage, not only for the outward safeguard, but also for the inward soundness, purifying peace, and order of the Church. Never any Classick Author, whether (a) sacred or (b) profane (that touch'd upon this Subject) but mentions Religion, as in the Magistrates charge. Never any

(a) *Deut.*

17. 18, 19.

*Josh.* 1. 8.

*Ezra* 7. 16.

(b) *Aristot.*  
*polit.* 3. c.

10, & 11.

*Tullius de*  
*legibus* 2.

*Plato de*  
*leg.*

*Dion. L.* 52.

Stat



State that profess'd Religion, but did exercise an Interest in disposing matters of Religion. Never any Instance to be given, where Men were permitted (in Point of Religion) to do every one what was right in their own Eyes, except in times of Anarchy, *i. e.* when there was no King in *Israel*, no Tutor, no Governour, no Nursing-father to interpose and regulate things in Church and State.

But then secondly, others there are, neither small nor few, who, with the Church of *Rome*, will allow the Prince, *defensionem Religionis*, but not *Judicium*, no power of judging, but only a Power, or Obligation rather, of receiving and defending whatsoever the Church determines. They'll grant you, that Princes are the proper bearers of the Secular Sword; but then it must be, *Gladus sub Gladio*, the Temporal Sword under the Spiritual; for although it rest in the Scabbard of Kings,

*Judges*  
17. 5, 6.

*Bellarmin.*  
L. 3. de  
*Laicis c.*  
17. --- Et  
*alibi.*

*Ibid. c. 18.*

Kings, yet must it not be drawn or used by them, *Nisi ad nutum & patientiam Sacerdotis.* ( So Boniface the 8th. in his Extravagant *Tit. 8. de Majorit. & Obed. c. 1.* )

This sure is not to make Kings Nursing-fathers, but Vassals to the Church; meer Butchers, as they were, to execute, while the Prelates only are the Judges to hear and determine. And all this against the grain, both of Scripture, Antiquity, and Reason.

Princes indeed are bid to serve Christ, ( *Psal. 2. 11. Serve the Lord with fear* ) but not with an implicit Faith, or blind Obedience; but *præeunte judicio*, with judgment and understanding: For so runs the tenth Verse, *Sapite & erudimini, Be wise O ye Kings, & instructed ye Judges of the Earth* (and then follows) *Serve the Lord with fear.* 'Tis λογικὴ λατρεία 'tis a rational, reasonable Service that is required at their hands First understand, and then serve

Tis the Service of a right judgment, the thing which the Church prays for, *Psal. 72 1.*  
*Give thy Judgments to the King,*  
*and thy Righteousness to the Kings*  
 (I.) Son. God, who would have Kings, among others, to come unto the knowledge of the Truth, (*1 Tim. 2. 4.*) no doubt but he allows them (*exercitium Judicii*) a Judgment to discern what is truth and what is error, (that they may refuse and suppress the one, and embrace and establish the other, as shall be thought fit, for the publick good and welfare of the Church.)

The ancient Councils and Synods of the Church, (as *Grotius* improves) did ever tender both their definitions (*i. e.* of Faith,) and Canons, (*i. e.* of Government) to the judgment of the Christian Emperour to be examined, the one by the Laws of Faith, the other by the Rules of Prudence and Expedience. And sure

*Grotius de  
 Imperio  
 summavum  
 potest. c.  
 7. p. 174.  
 175, 176.*

56. *The Royal Nursing Father.*

Mr. Thorn-  
dike, Epi-  
log. L. 3.  
Of the  
Laws of  
the Church  
c. 32.  
p. 385.

sure 'tis all the reason in the world, that Kings be satisfied Men and as Christians, in the matters of the Church, before they ratifie them as Sovereigns. ' For (as a Learned Man says ' Kings having a Right to make ' the Acts of the Church, to be ' come the Laws of the State ' (by declaring to concur with ' the execution of them) doubt ' less they must needs have ' Right to judge, whether they ' be indeed such Acts, as Chri- ' stian Powers may and ought ' to concur in, and accordingly ' bound and limit the exercise ' of them.

But then again thirdly, There is yet a third sort behind, that oppose, or at least much debate and diminish the Power of the Christian Sovereign; that is such as would have them deal with matters of Religion, only at the second hand, in a remote consideration, *sub ratione boni civilis*

So far as the civil good and interest is concerned in them. So that, as *Bellarmino* would bring Princes under the Popes girdle, *Indirecte & ordine ad Spiritualia*; so would these have Kings and Princes to meddle with Causes and Matters of Religion, *Indirecte & in ordine ad politica*; only in reference to the civil Good, Weal, and Peace of the State.

*Bell. de Pontifice. L. 5. c. 6.*

But on the contrary; seeing Kings and Princes are by God directly entrusted with the Church Nursing Fathers, to do him that Service in and for the Church by their Authority, which none but Kings and Princes can do: Since they have been always accounted, *Custodes & Indices utriusque Tabule*, the Guardians of both Tables; since they are ordained, (says the Apostle) for the punishment of evil Works, (*i. e.* of all sorts, none excepted;) since the Law of the Ruler or Magistrate is made and set for the punishment

*Rom. 13.*

*3. 4*

*Kētal.*

56. *The Royal Nursing Father.*

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dike, Epi-  
log. L. 3.  
Of the  
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The Royal Nursing Father. 57

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*Rom. 13. 3, 4*

*KEITH.*



nishing, not only of what is op-  
 posite to sound Reason and Politi-  
 but of what is contrary to sound  
*Doctrine.* (1 Tim. 1. 9.) Lastly  
 since the end of their Place and  
 Function, (even of all that is  
 ἐν εὐφροσύνῃ) is not only Peace and  
 Honesty, but εὐσεβείᾳ, the due and  
 right Service of God, (1 Tim. 2. 2)

I say, from all these Premises  
 we may well infer, that for as  
 to confine the Cognizance of  
 Princes to prophane Tryals, and  
 to set the faults or matters of the  
 first Table, as it were, beyond  
 the reach of the Secular Arm  
 or to yield them only, as the  
 condary Object of their Power  
 is, both to abase their Authority  
 and to abridge them of their  
 Right.

And so much shall suffice for  
 the Inferences : I shall now only  
 add few Reflections from the Text  
 upon our selves and duties ; and  
 have done.

## The Royal Nursing Father. 59

First then, Is this the Right and Title of Christian Kings? Are they indeed set up by God as Nursing-fathers to the Church? Then let them be so owned by us both in word and deed. That is, let them have the dues of Nursing-fathers.

As first, That of *Honour and Reverence* to their Names and Persons, *Mal. 1. 6. If I be a Father, where is mine Honour?* The Christian Sovereign, by his Place and Station, he is *Pater Patriæ*, the publick Father of his Country; and a Nursing-father to the Church: Justly therefore does he claim the Tribute of our special reverence, and that in a degree next to God. So the Scripture places him, *1 Pet. 2. 17. Fear God, Honour the King.* As having *imaginem Dei, sicut Episcopus Christi*, (says *St. Austin*) as having the Print and Image of God. And therefore Contempt here, though but in words, in

*Augustin.  
quest. est  
veteri te-  
stamento,  
Q. 35.*

E the

# 60 The Royal Nursing Father.

the Language of Scripture, the  
called *Blaspheming of Glories*  
*Jude Verse 8.* (ἀθεijsai, δόξας βλαs  
φημῶσι.)

A second Due (owing to the  
Nursing-fathers) is, that of Sub-  
mission; Subjection to their Au-  
thority. *Tit. 3. 1. Put them in*  
*mind to be subject unto Principa-*  
*ties and Powers.* *1 Pet. 2. 13. Sub-*  
*mit your selves — unto the King*  
*as Supreme.* Supreme without  
any exception, either of Cause  
or Persons. The Romanists would  
fain exempt their Clergy, or at  
least the Miter, from this Sub-  
jection. But what says the Scrip-  
ture? *Rom. 13. 1. (speaking*  
*of those Powers that bore the*  
*Sword, Verse 4. And to whom*  
*Tribute (a) was paid, Ver. 6, &c.*  
he says, *Let every Soul be subject*  
*to the higher (or to the Supreme*  
*Powers.* This he wrote unto the  
Church of Rome, and at such a  
time, in such an Age, when Souls  
were at the best, and Powers

1 Chron.  
26. 30, 32.  
2 Chron.  
19. 8, 12.

(a) *Si Tri-*  
*butum pe-*  
*tit, non*  
*negamus.*  
*Agri Ec-*  
*clesiæ sol-*  
*vunt tri-*  
*butum.*  
*Ambros.*  
*Ep. 32.*

, the worst. And yet must every  
 Soul be subject; καὶ ἀπόστολος ἡς, καὶ  
 ἐνγεμιστὴς, καὶ προφήτης, καὶ ὅστις ᾖν, (as  
 St. Chrysostome glosses upon the  
 Place.) Be thou an Apostle, be  
 thou an Evangelist, or Prophet,  
 be thou *whosoever*, thou must be  
 subject. The Command is gene-  
 ral, the Injunction universal. And  
 so St. Bernard (writing to an  
 Arch-bishop) descants upon the  
 word *Omnis*. *Si omnis, etiam ve-*  
*stra. Quis vos exceptit ab universi-*  
*tate? &c.* If every Soul, then  
 yours too; he that goes about to  
 exempt you, goes about to de-  
 ceive you. And surely, they that  
 must admonish others to be sub-  
 ject, (*Tit. 3. 1.*) much more  
 must they be so themselves.

Thirdly, a third Due, owing  
 to these Nursing-fathers, is that  
 of Obedience. Obedience to their  
 Orders and Commands: That  
 is, a ready and willing perfor-  
 mance of what is prescribed by  
 their Authority; and that in

*Epist. 42  
 ad Archie-  
 pisc. Senon.*

*Vide Gre-  
 gorium E-  
 pist. ad  
 Mauriti-  
 um, L. 4.  
 c. 76. & 78.*

## 63 The Royal Nursing Father.

(a) *Josb.*  
1. 16, 17.  
*Obedienti-*  
*am promit-*  
*tit populus*  
*in omnibus.*  
*Grot*

(a) all things, except where obedience to Man, is rebellion and transgression against God. *Colo.* 3. 10. *Children obey your Parents (your Fathers) in all things* much more our Nursing-father whose Authority is higher than that of the Parent, and whose Power is Supreme. This is the the Apostle joyns and coupleth with Subjection, *Tit.* 3. 1. *them in mind to be subject to Principalities, to obey Magistrates.* And indeed the prime and principal part of our Subjection to Government is Positive Obedience, Conformity of Practice, to the Orders and Establishments of Authority. 'Tis that, that all Law and Power, and Government asks and looks for, aims at, drives at, in the first place, the obedience of the Subject; and for Penalties, they are only for the terrifying of Disobedience. The latter is but the Sanction that guards the Law; the former

er. *The Royal Nursing Father.* 63

ner is that alone that satisfies the  
demands of the Law.

And so much shall suffice for  
the Rights and Dues owing unto  
Nursing-fathers : Unto which, in  
the next place, we must also re-  
member to subjoyn the Dues ow-  
ing unto God in their behalf; the  
Dues of Joy and Praise, Prayer  
and Thankfulness, for the Gift  
and Blessing of these Nursing-fa-  
thers; which brings me to that  
special Duty that is reflected on us  
at this time, not only from the  
Text, but from the Day.

The Day that we now cele-  
brate, 'tis a Day pregnant with  
Mercies, even the Mercies of the  
Text. In which respect, 'tis  
more than a single Festivity. Like  
St. *Simon* and *Jude*, or St. *Philip*  
and *James*, it comes with Twins  
in the Womb of it. A double,  
or rather a triple Holy-day, as  
being the Memorial of a Triple  
Blessing.



First, as it is *Natalitium Regis* the Birth-day of our Christian Sovereign; and therefore to be celebrated by us. *Mos ille, vetus, per se improbari non potest*, says Calvin, of Herod's keeping of his Birth-day. 'Twas an ancient Custom, and of it self not to be condemned. For its Antiquity, we find mention of it in the Kings of *Ægypt*, Gen. 40. 23. The Birth-day of *Pharaoh* solemnized with a Feast to all his Subjects. In the Kings of *Israel* Hos. 7. 5. we read of *סלכנו* *Dies Regis*, the Kings Day, i. e. of his Birth, (says *Arias Montanus. Dies natalis ejus.*) In the Kings of *Persia*, their Nativety was a yearly Festival, even as far as throughout all *Asia*. See *Plato* in his *Alcibiades*, *Βασιλεως ἡμετέρου ἡμετέρας Πάσης θύει καὶ ἐσπράζει ἡ Ἀσία.* In the Roman and Christian Emperours we read an intimation of the like Festival. *Et si in nostrum Ortum aut Natalem celebrandum,*

*Vide Brisson. de Regno Persico. L. 1. p. 27.*



# The Royal Nursing Father. 65

*um solemnitas inciderit, differatur.* Says the constitution of Leo and Anthemius, *de die dominico.*

Yea and amongst private Christians we find the like practised, even by Christian Bishops, in reference to themselves. 'Tis evident, (from the Epistle of St. Ambrose unto Bishop Faelix) they were wont to keep the Days both of their particular Nativity, and of their particular Installment.

L. I. Ep. 5.

Much more then may the Birthday of our Sovereign and Nursing-father claim this celebration at our hands.

Especially, if we consider it in the next place, as it was also *Natalitium Regni.* 'Twas not only *Dies Regis*, but *Dies Regni*, the Kings and the Kingdoms Day, the Day of His Return and Royal Restauration; the Solemn Day that put a Blessed Period to the long and sad confusions of a Civil and Intestine War, and to the manifold and multiplied calamities,

Dan. 4. 35.  
(Requiescant me)  
Scl. pertasi πολυχοισα-  
vias, &  
inde sequentis  
αναρχίας.  
Grotius.

66 The Royal Nursing Father.

violences, oppressings, tossings  
and distractions of a Twelve-year  
unsettlement and usurpation.  
let the remembrance of *those* days  
endear the enjoyment and celebra-  
tion of *this*.

Stobæi  
Serm. 42.  
verba Se-  
lini.

Brissou.  
de Regno  
Persico.  
L. 1. p. 27.

It was the Custom among the  
*Persians*, (says *Brissou*) that  
when ever their King died, they  
had ἀπομύζοντες πενθήμερον, *Justit*  
*quinq; dierum*, a certain vacation  
or ceasing of all Laws, Order and  
Government for five days together.  
And all to this end, (i. e.  
*ἀπομύζοντες, &c.*) that they might be  
the more sensible of the benefit of  
a King and Laws, returning after  
such a time of disorder and licen-  
tiousness.

God was pleased to exercise  
of these Nations with a longer  
*ἀπομύζοντες*, a sad and disorderly Vac-  
tion; not of five days, but of  
more than twice five years, (as  
the *Israelites* of old; without  
*King, without a Prince, &c.* H  
3. 4.)

Let us at least make this use of  
year, as to prize the worth of these  
things by the past want of them ;  
day and to value our returned Enjoy-  
cements by the experience of our  
former miseries.

But then again, thirdly, There  
this is a third Consideration, that adds  
the to the Solemnity of this Day, in  
reference to the Church, as well  
as to the State, *i. e.* As it was ( in  
presence ) *Natalitium Religionis*,  
together the Birth-day of our Religion too,  
( *i. e.* of the publick reviving and  
restoration of it, as to the pub-  
lick Rights, form and settlement  
of it. The Wounds of the Church  
in our late confusions, were as  
deep as those of the State ; and  
as many convulsions in the one, as  
of distraction and dislocation in  
the other. Nothing but *In and*  
*Out*, was the Game plaid in Mat-  
ters of Religion ; nothing acted  
upon the Stage, but the strife or  
struggling of *Rebecca's* Twins ;  
*Jacob* supplanting *Esaú* ; the  
youn-

68      *The Royal Nursing Father.*

younger Religion catching at the heel of the elder, and striving to come into its Place and Birth-right. In a word, as there was *Jus vagum & incertum* in the State, so there was little else but *Fides menstrua* in the Church; one way of Government and Religion thrusting and shoving out the other; nothing but *Overturning* overturning, overturning, till *came whose Right it was* to be our Nursing-father. But now, blessed be God, there is some Fixation. The Staves of Bands and of Beauty (*Zech. II. 7.*) that were broken begin to piece up again. The Wall and Tower of the Vineyard that were trodden down, begin to rise again. The Ark, that has been either Captive or Ambulatory, fetch'd home again, and set up within its own proper Tabernacle. In a word, all things brought to such a degree of settlement, that we may now once more say unto the Men of Rome,

*Ezek. 21.*  
27.

(that the

(that shall ask us) *Ecce Ecclesiam*, Loe, *this* is our Church, *this* the Doctrine of it, *this* the Order of it, *this* the Service and Liturgy of it.

All which, since we owe it (next under God) to the Return of our Nursing-father; this is that, that should enhance the memory of this Day, as bringing with it (together with our Laws and Liberties) the re-settlement and re-establishment of Religion too.

The finishing of the second Temple rebuilt by *Herod* the great (says *Iosephus*) fell upon the Kings Birth-day; which made both the Joy and Day the greater. The like may be said of this our day. Our Temple was concerned in the Mercy, as well as our King; the Ark and the Order of *Levi*, as well as the Tribe and Scepter of *Juda*. And therefore, where so many signal and eminent Causes meet, as in one constellation, it should render the Festivity of the Day the greater. What

What remains then, but that we summon up our Hearts, and pour out our Souls before God, in such Sacrifices of Joy, Thankfulness and Prayer, as may testify our due resentment of so great Mercy.

First, Let's *Rejoyce* in this Mercy. Let's meet the memory of this Day with the same thoughts, relish, and warm affections, as we did the first and freshest News of it. Remember we the greatness of our then-miseries and dangers, the smallness of our hopes, the sadness of our fears; and after all, the seasonableness, the suddenness, the fullness and remarkableness of our deliverance. And then, if we be not blind, we shall see reason to break forth with the Church and say, *The Lord has done great things for us, wherefore we are glad*, Psal. 126. 3.

And then secondly, Let our Joy and Gladness proceed and begin Praise and Thankfulness in Wor



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and Deed. God has ever shew'd  
special care of this our Land  
and Nation. We may say, as St.  
Peter in the Vision unto Bright-  
wood Monk of Glascome, *Regnum*  
*Angliæ, Regnum Dei*. We have *Polydor.*  
been Gods *Hephzibah*, Gods Dar- *L. 8.*  
ling, a Crown of Glory, a Royal  
Diadem in the Hand of God; a *Isa. 62. 3. 4.*  
Land and Stage of Mercy, espe-  
cially of *this* Mercy and Benefit  
promised in the Text, (Kings to  
be our Nursing-fathers, and  
Queens our Nursing-mothers.)  
A Happiness which we enjoyed  
with the first and earliest in the  
World. The first King that ever  
embraced the Faith of Christ was  
a King in this Island. His Name  
*Lucius* (from light or brightness;) *7*  
as if God in him meant to fulfil  
the Prophecy in the very sound of  
the Letter, *Isa. 60. 3. The Gen-*  
*tiles shall come to the Light, and*  
*Kings to the brightness of thy*  
*Rising.*

The



72 *The Royal Nursing Father.*

The first Emperour that ever became Christian was, by Birth a *Brittain*; *Constantine* the great, born at *York*.

The first *Kingdom* that cast off the Romish Yoke and usurpations; and by Law settled the Reformation, was this of *England*. First in *Henry* the Eighth, and down successively (excepting the bloody *Parenthesis* of the *Marian* days.) down to the present Monarch.

And blessed be the God of Heaven, that the *English* Scepter is still joyned to the Faith of Christ; the Royal Branch married to the Vine of Christ; the Rose and Lilies of the Crown still subject to the Cross of Christ; that we have still a Prince, not only of the ancient Blood, but of the true and ancient Faith; one who has been tried (in his time) in the Fire of Affliction, in the Forreign Furnace of Temptation; and yet himself abides, not only a firm

*The Royal Nursing Father.* 73

Professour, but a gracious Defender of the True, Ancient, Catholick and Apostolick Faith.

Which that he may so long continue, let us in the third and last place add unto all, the Sacrifice of our Prayers and Supplications at the Holy Table: That God, who has the Hearts of Kings in his Hands, would so guide his Heart, by the Princely Spirit of Grace and Wisdom; that He may be now and ever still and more a Nursing-father to this our *Israel*; that so, He living and ruling in the fear of God, and commanding for the Truth and Honour of God, and procuring the good and well-fare of the Church of God; after a long and happy Reign here upon Earth, He may be finally possessed with a Crown of Glory, and sit down with *Abraham, Isaac, and Jacob*, in the Kingdom of God, and of Heaven, hereafter.

*Sacrificamus pro salute Imperatoris — pura prece. Tertull. ad Scapulam.*

*The E N D.*

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# *The Obedience of Faith :*

Delivered in a

## S E R M O N

Preach'd at the

Cathedral in *NORWICH*;

*Octob. 26. 1679.*

To which is added a *SERMON*  
of Charity Preached the same day,  
at *St. Andrews* in the same City.

---

By *Charles Robotham*, Batchelour of  
Divinity.

---

*Gal. 5. 6. Faith, which worketh by Love.*

---

*Vera autem Fides, Christum non potest apprehendere in ju-  
ritiam, quin simul apprehendat in Sanctificationem. Calvin:  
opusculatio Serveti ( in opusculis, Pag. 606. )*

---

*Hec conditio ( Sci. obedire Christo ) toto Evangelio requi-  
ritur in salvandis. — Universalis gratia, ad solos obedi-  
entes pertinet. Paræus in Hebr. 5. 9.*

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RIGHT WORSHIPFUL  
HENRY CROW Esq;  
Mayor of NORWICH,  
With the Worshipful the Aldermen of the same City.

**Y**Our chearful Audience  
afforded to these following  
Discourses, together with  
the intimation of your earnest desire  
to have them made more  
common, will, I hope, be my  
sufficient Apology both for the  
Publication and Dedication of  
these ensuing Papers. I shall  
add unto these Considerations the  
F 2 great

## The Epistle Dedicatory.

great and many Civilities received  
on several occasions from the  
of your Body. Neither can I  
forget, either that part of my  
Education I once had in your  
School, and within your Walls  
or that encouragement afforded  
me, as a Student, from the Be-  
nefactions disposed by your Cor-  
poration, in the Colledge of St.  
Benedict. Upon all which scores  
it is but right and Reason, that  
these my first Fruits from the  
Press make some return and ac-  
knowledgment to the Soil, that  
once gave them Sap and Nou-  
rishment. Having therefore so  
just a Title to my Studies, ac-  
cept, I beseech you, this Essay  
of my poor Labours. Which,  
if they may but contribute some-  
thing to the clearness of your  
Judg<sup>ment</sup>



The Epistle Dedicatory.

Judgment, and more to your  
Life and Practice; is the ut-  
most Design and intent of him,  
who desires, to his ability, on  
all occasions to approve him-  
self,

Yours unfeignedly in all  
Offices of Christian  
Love and Service,

*Charles Robotham.*



TO THE  
READER

*Courteous Reader,*

**I**F the Margent of the Sermon seem to be ver-laden with Quotations let it be considered, that the former part of it relates to a matter of Fact, and therefore naturally leads me to vouch it by Historical Testimonies. And as for the latter Part, it touches upon a Point, wherein div

*To the Reader.*

are diversly minded, each standing upon their own Way and Mode of Expression. And therefore living in a very tetchy and capricious Age, wherein clamours are raised, and exceptions soon taken, right or wrong, I thought it fit and necessary for prevention, to fortifie what I have delivered, first with the Authorities of Scripture, and the sense of Antiquity: and secondly, with the consent of the Homilies; and lastly, with the concurrent Suffrages of our Modern and Protestant Divines, both here and beyond Sea. This (I presume in all reason) may and will suffice, for

*To the Reader.*

the satisfying of sober, and  
well-minded Persons; and  
as for such as are other-  
wise, I shall not much trou-  
ble my self.

*Farewell.*

---

Rom,

---



+ Romans xvi. 26.

— *Made known unto all Nations,  
for the obedience of Faith,*

**T**Hese last Verses of the  
Epistle to the *Romans*,  
though rejected of old  
by *Marcion* the Here- *Estius in*  
tick, as spurious and apocryphal; *locum.*  
yet I shall look upon them as de-  
servedly Canonical. *Partly* upon  
the Testimony of *Origen* among  
the *Greeks*, and *St. Ambrose* among  
the *Latins*, who own them for  
genuine. Yea and *Estius* thinks  
them added by the Apostles own  
hand, the other being penned by  
his Scribe: And then *partly* for  
the Divinity of the Matter it  
self, being no other than a high  
*Encomium* of the rich and preci-  
ous Gospel of Christ. For this  
is

is that *Mystery* mentioned *Verse*  
 25. The *Mystery* that was kept  
 cret from the beginning of  
 World; that is, (as 'tis else  
 where called) the *Mystery*  
*Faith*. 1 Tim. 3. 9. The *Mystery*  
 of Piety or *Godliness*. 1 Tim.  
 16. The *Mystery* of God and  
*Christ*. Colos. 2. 2. The *Mystery*  
 of his *Will*. Eph. 1. 9. In a word  
 the *Mystery* of the *Gospel*; that  
 is, the Contents of the *Gospel*  
 the great and Holy Truths of the  
*Gospel*, the whole Counsel of  
 God, touching the Salvation of  
 Man. This is the present Subject  
 both of the Text and Context  
 concerning which *Mystery* or *Gos-*  
*spel*, here are several things as-  
 serted. As first, The *Strong*  
 the Revelation of this *Mystery*  
*Verse* 25. 'Tis no longer a Secret  
 a hidden *Arcanum*; but now  
 fully revealed and discovered, re-  
 vealed to some for the good of  
 others; and in particular, reveal-  
 ed to the Holy Apostles and Pro-  
 phets

*Afts* 20.

27.

*Non de solâ  
 vocatione  
 Gentium,  
 sed de tota  
 Christi Do-  
 ctirinâ hic  
 agi. Grot.  
 in locum.*

## The Obedience of Faith.

3

phets, ( *Ephes. 3. 5* ) for the good and benefit of all Man-kind.

Secondly, here is the *φανέρωσις*, the Manifesting or Publishing of this Gospel. What was revealed to some, was, by their means, made manifest, ( says the Apostle in the beginning of the 26<sup>th</sup> Verse ) and that in such a full and condescending manner to the capacities of all, that the Apostle doubts not to say, ( *2 Cor. 4. 3.* ) *If our Gospel be hid, 'tis hid to them that are lost.*

But these things I can but touch upon. And therefore passing them by, as also the middle of the Verse, where ye have the standing Means of this Manifestation, *viz.* The Holy Scriptures, I hasten to the latter end of the Verse, in those words of the Text first read, — *Made known unto all Nations, for the obedience of Faith.* In the which words we have two further grand Remarkables touching the Gospel.

First,



## *The Obedience of Faith.*

First, here is the *Extent* of its Manifestation, In being made known unto *all Nations*. Secondly, here is the *Total and Final Scope and End*, both of its Revelation and Manifestation; and that is, *The Obedience of Faith*. In the former of these ye have the Obligation laid upon all to receive the Gospel; even because it was promulged and made known unto all. In the latter ye have the whole Sum of our Duty owing to the Gospel; that is, *The Obedience of Faith*. I shall, by Gods assistance, and your Patience, speak something of the first, though mostly and chiefly of the last.

And first, for the large Extent of the Gospel, In being made known unto all Nations; it is to be considered, That it never was the intent of God, utterly to confine the saving Knowledge of himself, either to a few Persons, or to a single Nation. *He*, who

## The Obedience of Faith.

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was of old, *Amator Populorum*, עמית  
the Lover of Peoples, in the Old  
Testament, (*Deut.* 33. 3.) and  
in the New, The Lo-  
ver of Men, (*Tit.* 3. 4.) resolu-  
ed at last to be known and own-  
ed, as the God of *all* Flesh, the  
God, not of the *Jews* only, but  
also of the Gentiles, *Rom.* 3. 29.  
And therefore, whereas the  
Laws of *Moses* were mostly Lo-  
cal or Topical, that is, fitted on-  
ly to the *Jewish* People and Po-  
ssibility; and many of them did not  
hold, out of the Land of *Canaan*:  
The Law of Christ was given as  
Universal, and calculated  
on the Meridian of all Nati-

And, whereas the Levites and  
Scribes and Doctors of the Old  
Testament were only Masters in  
Israel, (as *Nicodemus* is called,  
*John* 3. 10.) They shall teach Ja-  
thy Judgments, and Israel thy  
Deut. 33. 10.

The

*Destinati  
Nationibus  
Magistri.  
Tertull. L.  
de præ-  
script. c. 20.*

The Apostles of the New Testament were sent forth to be *Doctores humani generis*, (as *Tertullian* speaks) to be Teachers of whole Man-kind.

And accordingly, when Christ gives them their last and greater Commission, he bids them,

*Mark 16.*

*15,*

*Mat. 28.*

*19.*

*Preach the Gospel unto every Creature, i. e. to all Man-kind; or, it is in Matthew, Go ye, and teach all Nations.*

This general and universal Mandate, (for Preaching unto all Nations) as the Apostles received from the Mouth of Christ, so doubt but they did as faithfully and punctually discharge it; and that the execution reached as far as the Injunction; as will appear from these following Testimonies.

St. Peter, when he preach'd his first Sermon, *Acts 2.* 'Tis said, *Verba* That there were then sojourning at *Jerusalem*, (i. e. as Expectants of the *Messia*) devout Jews of

## The Obedience of Faith.

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of every Nation under Heaven. So that Preaching unto these that came out of all Nations ( and in all likelihood were to return thither ) was in effect a Preaching unto all Nations.

St. Paul, Acts 17. 29, 30. testifies to the *Athenians*, That the time of former ignorance God winked at, (*i. e.* by suffering all Nations to walk in their own ways, Acts 14. 16.) but now (says he) *πᾶσι πανταχῶς παραγγέλλει*, *omnibus ubiq; annuntiat*; now he proclaims or commands all Men every where to repent, *i. e.* by the promulgation of the Gospel, every where made known unto all, (testifying both to Jew and Gentile repentance towards God, and Faith in the Lord Jesus, Acts 20. 21.)

The Apostle to the *Romans*, Chap. 10. having shew'd, that Faith comes by hearing, and hearing by the Word of God; he then asks a Question, touching them

them that believed not the Gospel, *Verse 18. Have they not heard* *Yes verily, (says the Answer) for* *their sound went into all the Earth* *and their words unto the ends of the* *World.* Where, by way of allusion to the beginning of the 19th *Psalms*, he makes the preaching and publishing of the Gospel to run parallel with the very course of the Sun, with the very motion of the Heavenly Bodies, (through all Places, People and Languages) *Psal. 19. 3.*

Lastly, and most fully, to the same purpose is that of the Apostle to the *Colossians*, *Ch. 1.* — *The word of the Truth of the Gospel, which is come unto you* *as it is in all the World: Unto* *which add but the 23d Verse, and* *I know not what can be said more* *in the case; The Gospel (says he)* *which ye have heard, and which* *was preached to every Creature that* *is under Heaven.* Where we see the perfect and punctual performance

## The Obedience of Faith.

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manance of what was at first given  
in charge to the Apostles, (*Mark*  
*16. 15. Go ye into all the World,*  
*and preach the Gospel to every Crea-*  
*ture.*)

This large and universal spread  
of the Faith and Gospel through  
all Nations was to be effected  
within forty years after Christ's  
Ascension, and before the fatal and  
final ruin of the Jewish Nation;  
as is conceived from that Passage  
of our Saviour, *Mat. 24. 14. This*  
*Gospel of the Kingdom shall be*  
*preached in all the world for a Te-*  
*stimony to all Nations, and then shall*  
*the End be.* What end? not that  
of the World, but that End which  
Ezekiel spake of, (*Ezek. 7. 2. An*  
*End, the End is come upon the four*  
*corners of the Land*) i. e. The  
End of the Temple and City of  
Jerusalem, the End of the Jewish  
Polity, Model and Government.

And that it happened even  
within this compass we may rea-  
sonably gather from the Labours

G

of



of St. Paul. For (as St. Chrysostome argues) if one single Apostle, (as St. Paul testifies of himself, *Rom. 15. 19.*) I say, he alone fully Preached the Gospel from Jerusalem, and round about unto *Illyricum*, i. e. In Arabia, in Phœnice, in Syria and Antiochia, the lesser Asia, in Greece and Thracia, in Macedonia and Dalmatia, and, as others add, afterwards in Rome and Italy, in Spain, yea, and (says (a) Theodoret) in Britain too. I say if this single Apostle, by his own Personal Preaching, made known the Gospel to so large a Tract of the World; what shall we think done by the rest of the Twelve, who at the same time spread the Light and Fame of it far and wide in the rest of the World? As St. Philip in Gall and Phrygia; Thaddæus in Mesopotamia; Simon Zelotes in Syria and Mauritania; St. Matthew in Ethiopia; St. Mark in Egypt and Alexandria; St. Bartholomæus

(a) Theodoret. L. 9. de curandis Græcorum affectionibus; Item Sophronius Patriarcha Hierosolymitanus in Sermone de natali Apostolorum.



## The Obedience of Faith.

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Ch<sup>h</sup> holomew (otherwise *Nathaniel*)  
e in *Armenia* and *India*; and lastly  
es St. *Thomas* in that and *Media*,  
ay, *Persia* and *Parthia*, *Bactria* and  
e *Germania*.

rou St. *Clement*, who is mention'd  
rab (Philip. 4. 3.) and lived in the  
och, Apostles time, in his Epistle to  
nd the *Corinthians* has these words,

μαρτυροῦντες ἀνθρώποις ἀπὸ τοῦ ὅτι μετ' αὐτῶν  
rds *quor*, &c. i. e. The great Ocean

Pag. 28,

y, unpaffable to Men, and the Worlds

29.

n what are beyond it, are now go-  
fing, erned by the Laws and Precepts  
Paul i. e. by the Faith and Gospel)  
vnt Christ.

of the *Justin Martyr* (who lived  
k context) testifies of his time; that

, *ὡς ἐν ὅλῳ ὅτι τὸ γένος ἀνθρώπων*)

Lig that there was not any one sort

in kind of Men (whether *Barba-*

*Phians* or *Greeks*, or any other name)

der among whom Prayer and Thankf-

s in giving were not made unto God

the Creator of all, through the

ark Name of the crucified Jesus. *Ju-*

t. *Justin. M. Dial. cum Tryph. pag. 345.*

polo  
G 2 Ire-

*Lib. 1. c. 3.* *Irenæus*, ( who bordered upon *Justin* ) speaking of the universal consent of Christians in the same Faith, reckons up the Churches in *Germany*, in *Iberia*, those among the *Celtæ*, those in the *East*, those in *Egypt* and *Lybia*, and those in the middle, or *Mediterranean* Parts of the World, and then he adds, ὡς τὸ οὐρανὸν καὶ ὁ κόσμος, &c. As the Sun is one and the same through all the World, so the Preaching of the Truth shines every where, and enlightens all Men that have mind to come unto the Knowledge of the Truth.

*Tert. ad-*  
*versus Ja-*  
*daeos. Hye-*  
*ronym. Tom.*  
*1. Epist.*  
*ad Helio-*  
*dorum, Epi-*  
*staphium*  
*Negotiani.*  
*P. 8. E, F.*

Unto these I might joyn the Testimonies both of *Tertullian* that followed in the third Century, and of *St. Hierom* in the fourth, who says of his days, *India usq; ad Britanniam, &c. Unus Mundi, una vox Christus* From the utmost *Indies* on one side, as far as *Brittain* on the other side, *Christ* is the

Specie Gospo

Speech and Language of the whole World.

I shall only add something touching the remoter and more disputable Parts of the World. (a)

*Petrus Farrisius* testifies of the *East Indies*, that the *Portugals*, when they first discovered them, found manifest Tokens and Reminders of Christianity; yea, and some that were professed Christians; (whom he calls *Thoman Christians*.)

The very same he says of the *Chinoy*s, of the *Brasilians*, of the Region of the *Sinites*. Among whom (says *Benzo* (c) and (d) *Le-tullius*) the Natives confessed, that great many Moons or Years ago, there came Strangers who preached to them the very same things as they now heard from the Christians.

But so much shall suffice for the Proof and Truth of the Point in hand, That the Mystery of the Gospel was made manifest, was

(a) *To. 1.*  
*Thesauri*  
*Rerum In-*  
*dicarum.*  
*L. 11.*  
*c. 17.*

(b) *Tom. 2.*  
*L. 2. c. 20.*  
*Tom. 3. L. 1.*  
*c. 54.*  
*Lib. 3. c.*  
*7. & 12.*  
*(c) L. 3. p.*  
*396. 403.*  
*(d) Pag.*  
*223, &*  
*225.*

(a) catho-  
lica voca-  
tur, quia  
per univer-  
sum sit Or-  
bem terra-  
rum diffu-  
sa, a finibus  
terrae, usq;  
ad extre-  
ma. Et  
quia docet  
Catholicè,  
&c. Cyrelli  
catech. 17.

(b) Indè  
dicta est  
Catholica  
Ecclesia,  
quod sit ra-  
tionabilis,  
& ubiq;  
diffusa. Op-  
tat. L. 2.  
P. 18.

(c) Catho-  
lica Electo-  
rum omni-  
um multi-  
tudo per  
omnia, &  
Mundi loca  
& tempora  
seculi, Deo  
Patri sub-  
jecta. Beda  
(super Can-  
tic. 6. 6.

made known even to all Nations  
Some few Inferences, and I pass  
unto the next Particular.

(a) First then, see here what  
reason we have to (b) believe (as  
we do in the Creed) a Catho-  
lick Church; for what is it that  
makes the Catholick Church, but  
the Catholick Faith? *The common*  
*Faith*, (as the Apostle calls it  
*Tit. 1. 4.*) that Faith that was  
spread through all Nations; that  
Faith that was held and own'd by  
*all that in every place called upon the*  
*Name of the Lord Jesus*, *1 Cor.*  
*1. 2.* In a word, That Mystery  
of Godliness that was preached  
to the Gentiles, and believed of  
in the World, *1 Tim. 3. 16.*

(c) This Catholick Faith, (is  
being one and the same with that  
which was diffused from the be-  
ginning through the several Pla-  
ces and first Ages of the Christian  
World) is that which makes the  
Church Catholick.

Let no Man therefore go about to lessen the Catholick Church, by engrossing the Name, or by contracting the Faith or Presence of Christ, to a Way, to a Party; as the Donatists of old did, *ad partem Donati*. Let no Man own such Principles as go about to Uncatholick; *i. e.* To shrink and diminish the Church of God, and of Christ, under the Gospel, from its just and due Latitude.

Let no man say, ( that is, exclusively ) Christ is *here* only, or Christ is *there*, behold him in the Closets, behold him in the Deserts; but rather behold him, as the Son of Man lifted from the Earth, and drawing *all* Men after him, *John 12. 32.*

The Donatist of old, he limited the Church to the Southern Part of the World, ( under pretence of that Scripture, *Cantic. 1. 7. Dic, ubi cubas in meridie.* ) The Romanist would fain tye it to the Western. And others there

are, that are ready to confine it, the S  
( as the Montanists of old ) each for  
to their petty *Pepuzium*. fret

But let *us* ( my Brethren ) stick and  
and stand unto that Faith that was and  
commanded to be preached unto John  
all Nations, beginning at *Jerusa-* Wor  
*lem*, Luke 24. 47. Let *us* cleave Uni  
unto that Church which indiffe- Wo  
rently respects all Quarters, even Sph  
that which Christ owns, ( *Luke* the  
13. 29. ) when he says, *They shall bring*  
*come from the East, and from the* unto  
*West, and from the North, and* the  
*from the South, and shall sit down* that  
*in the Kingdom of God.* the

Secondly, Were the Secrets of T  
God and of his Gospel made aga  
known unto all Nations, see here con  
the difference of the Law and rid  
Gospel, yea the eminence of all  
Christianity above Judaism. The Co  
Mosaick Law was but as that Pil- al  
lar of Fire, ( *Num.* 14. 14. ) that Go  
serv'd only for the particular gui- wa  
dance of the *Israelites* to the Land bil  
of Promise. But the Gospel is as th  
the



the Sun in the Firmament, set up  
for the sight and good of all ; it  
stretches out its Beams of Light  
and Life over the whole universe.  
*John 9. 5. I am the Light of the*  
*World ; non Urbis sed Orbis ; an*  
*Universal Luminary ; the whole*  
*World is made the Stage and*  
*Sphere of his Illumination. Tit.*  
*2. 11. The Grace of God ( i. e.*  
*the Word of his Grace ) that*  
*bringeth Salvation hath appeared*  
*unto all Men. Isa. 49. 6. I will give*  
*thee for a Light to the Gentiles,*  
*that thou may'st be my Salvation to*  
*the Ends of the Earth.*

Thirdly, See here a solid Proof  
against the *Jews*, of the *Messiah's*  
coming as past and gone. 'Tis e-  
vident in two grand Effects that  
followed the Publication of the  
Gospel. The first was the gene-  
ral diffusion of the Knowledge of  
God over the VWorld. The second  
was the Conversion of the Gen-  
tiles to the Faith and VVorship of  
the True God.

For



Rom. 15.  
12.

For the first of these, Is it not made the Character of the days and times of the *Messiah*? (*Isa. 11. 1.--10.*) *That there shall be a Root of Jesse, which shall stand for an Ensign of the People, and to it shall the Gentiles seek. (Verse 10.) And (Verse 9.) That the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* As if he should say, Those great and concerning Truths, (touching the one True God, and the way to please and enjoy him touching the Immortality of the Soul, and the Resurrection of the Body unto future Judgment.) These and the like Points, where in the World was either wholly at a loss, or much in the dark shall be brought into the open view and sight of all, shall become the Faith of Nations, shall be vulgarly known and received, and believed in the Christian World. Or, in Poetical Sibylls Phrase, — *Assyrium Vulgum*

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nasceretur amomum, They shall grow in every Man's Garden, in every Man's Creed. *Kaí záλα τ' αμβροσίης πένεται δ' ἀθανάτοισι.* Et Lac Immortalitatis manabit omnibus justis. *Sibylla Erythraea.* ( *In Lactantio, Lib. 7.* ) Cap. 24.

*Vergil. Eclog. 4. Videtur innuere, Pherecydis dogma, de animarum immortalitate, tritum fore &*

*valgare. Hornbecki Historia philosophica, P. 181. Pherecydes Pythagoræ Præceptor quem Cicero tradidit primum de eternitate animarum disputasse. Lactant. L. 7. C. 8. Hic Pherecydes, ortus est e Syria. Euseb. L. 10. æst. C. 2. Sumq; dogma hausit ex Phœnicum Philosophiâ. Thales etiam, non fuit Milesius, sed ex Poœnicia. Euseb. ibid.*

And thus we find that verified that was fore-promised and fore-prophefied of old, *Malach. I. 11.* From the rising of the Sun to the going down of the same, my Name, says God, ( i. e. the knowledge of my Name ) shall be great among the Gentiles, and in every place, Incence and a pure Offering shall be offered to my Name, for my Name shall be great among the Heathen.

Excellently does St. Chrysostome ( *Orat. secunda contra Judæos* ) urge this

this Place against the *Jews*. It is not said, (says he) my Name shall be great in *Israel*, (as *Psal.* 76. 1. *In Juda is God known; his Name is great in Israel*) but great among the *Gojim*, among the Heathen or Gentiles. And again, not in one, two, or three Cities or Countries, but *in every place*; yea, and from the rising of the Sun, to the going down of the same. Thereby shewing, (says he) that as far as the light and course of the Sun reaches over the Earth, so far should be the course and compass of the Gospel.

But then secondly, another grand Effect that followed the promulgation of the Gospel, was the Conversion of the Nations of the Gentiles, to the Faith and Worship of the True God: And is not this from first to last frequently mentioned *with*, and as it were limited *to*, the coming of the *Messia*.

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Gen. 22. 18. *In thy Seed ( i. e. Christ, Gal. 3. 16. ) shall all the Nations of the Earth be blessed.*

Gen. 49. 10. *The Scepter shall not depart from Judah, — till Shilo ( till Christ the Peace-maker ) come. And presently he adds, And to him shall the gathering of the People be. Aggregatio, or Obedientia populorum erit ei ; as it is in Arias Montanus.*

So in Psal. 2. 8. ( says God to his Christ ) *Ask of me, and I will give thee the Heathen for thy Inheritance, and the uttermost parts of the Earth for thy Possession ; i. e. for thy Church and People. A Psalm, which even the Rabbies themselves expound of the Messia, says Solomon Jærchi.*

To these I shall add but one more, that in Isa. 2. Verse 2, — 4. where 'tis said, *That in the last days, ( i. e. in the days of the Messiah, says the same Rabbi Solomon ) the Mountain of the Lords House ( that is, the Religion of the*

Verse 3.

Verse 4.

the *Messia*) shall be established on the top of the Mountains, (shall be advanced above all others) and all Nations shall flow unto it, (that is, to be enriched with the knowledge of Gods Will and Ways; as it follows in the third Verse;) For out of Zion shall go forth the Law, (The Law of Faith, Rom. 3. 27.) and the Word of the Lord out of Jerusalem, (for so was it commanded; To be preached unto all Nations, beginning at Jerusalem, Luke 24. 47.) And then it follows; And he (that is, the Lord) shall judge among the Nations; i. e. shall rule and govern them by the Scepter of his Word and Gospel.

From all which Places, nothing more evident than the predicting of the calling and conversion of the Gentiles, as to be at the appearing of the *Messia*. And it is as evident that these Prophecies have been accomplished in the preaching and progress of the Gospel;

Gospel; the Event has verified the Prediction. For, no sooner was the Sun of Righteousness fully risen, but the Idolatry of the Pagan VWorld began to fall, as *Dagon* before the Ark, till at length the VVorship of their false Gods was destroyed, their Temples demolished, their famous Oracles (long) ceased and gone; and the Knowledge of the One True God, and his Son Jesus Christ, set up and advanc'd in the room of them. And this was that same *Shaking* of the Heavens and the Earth, yea, and of all Nations, spoken of *Hag.* 2. 6, 7. that is, The universal Change and Mutation that was to come over the Face of the Earth, as to the Matter of Religion.

According to the Prophecies.

*Isa.* 2. 19, 20.

*Jer.* 10. 11.

*Isa.* 25. 6, 7.

*Movet Cae-*

*lum Ange-*

*lorum &*

*Siderum*

*testimonio,*

*quando in-*

*carnatus*

*est Christus:*

*movit tir-*

*ram ingenti*

*miraculo, de ipso Virginis partus, movit Mare & Aridam, cum & in Insulis & in Orbe toto Christus annuntiatur. Ita movit omnes Gentes videlicet ad Fidem. Aug. de Civ. Dei. L. 18. C. 35.*

BUT



But so much shall suffice to be spoken of the first Remarkable in the Text; *i. e.* The large spread and extent of the Gospel, *In being made known unto all Nations.*

Καὶ πεπι-  
σευχέναι,  
καὶ πεί-  
θεσθαι  
αὐτῶ. Ju-  
stin. M. P.  
265.

The same  
is mentio-  
ned, Rom.  
1. 5.

Rom. 16.

19.

2 Cor. 10. 5.

St. Austin  
calls it.

Obedienti-  
am creden-  
di. Aug.

in Joann.  
tract. 29.

I shall now pass unto the second Considerable in the Text, which is more practical; and that is, to the main Scope, End and Drift of the Gospel, in being thus made known, and that is *εἰς ὑπακούω πίστεως*, (says the Apostle) *For the Obedience of Faith.* This, (as ye see) is here mentioned, as the whole design and intent of the Gospel, to frame us to Obedience, to the Obedience of Faith. For, as the Sum of the Gospel on Gods part are the Mercies and Benefits therein tendered and promised; so the Sum and Substance of all that it requires on our parts, to whom it comes, is, *To believe and obey it.*

This then being the Total of what is expected at our Hands in order unto Life here, and Sal-  
vation



ration hereafter, namely the practice of Evangelical Obedience, it will highly concern us in the first place to enquire into the nature of this Obedience, and in the next vigorously to pursue it.

And that we may understand it the better, we should here consider three things. First, The Parts and Branches of this Obedience. Secondly, The Principles and Properties of it. Thirdly, The Assistances and Encouragements given thereunto.

The first of these (I fear) will take up our time at present.

First then, This Evangelical Obedience, or the Obedience of Faith, it consists in three main Branches or Particulars.

The first is, Obedience to the Truths of the Gospel, by receiving and retaining them.

The second is, Obedience to the Call of the Gospel, bidding us to Repent and Believe, and return unto God.

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The third is, Obedience to the more special Rules of the Gospel, appointing us in every kind, how to live and walk in our Conversions.

First then, The prime and leading part of our Obedience, lies in yielding the assent of our Minds and Judgments unto the Truths of the Gospel. When we captivate our Reasons to the plainness and simplicity of the Gospel ; for there is *obsequium* *dei*, as well as *obsequium* *Veritatis*. When we give up our apprehensions to be shaped, and our Judgments to be filed, as it were, and framed according to that form of sound words, ( 2 Tim. 1. 13. ) according to that Mould of Doctrine ( Rom. 6 17. ) delivered to us in the Gospel.

Now, that our assenting and embracing of the Truths of the Gospel, is a piece and part of our Obedience, will appear from these few Considerations.

First, 'Tis a thing under command. *Mark 1. 15. Believe the Gospel. John 12. 36. Believe in the Light. John 14. 11. Believe me, that I am in the Father, and the Father in me.* With many the like Passages. Now where there is a command on Gods part, the Thing commanded to be done, must needs be an Obedience on our part.

Secondly, Faith is an assent upon Authority, yea upon the highest and greatest Authority. In believing of the Positive Truths of the Gospel, Faith goes not upon the sight and evidence of the things in themselves, but upon the Revelation, Testimony and Authority of Gods Word. *1 Thes. 2. 13. Ye received the Word, not as the Word of Man, but, as it is in Truth, the Word of God.* This is it that commands and captivates the understanding into a compliant persuasion, *Sic dicit Dominus,* Thus and thus saith the Lord.

Since then Authority is the Ground and Basis of Faith in persuading, Obedience must needs be the Act of Faith, in assenting in submitting to that Authority.

\* See Dr.

Stillings-  
fleets Ra-  
tional Ac-  
count. P.

137, 138.

against T.C.

(a) Τὸ μὴ

ὑποτασσάμεθα

τῷ θεῷ, τὸ

ἵνα ἡμεῖς

ζήνουμεν

τῷ ὄντι

καὶ θεῷ, καὶ

ἀνθρώποις

καὶ ἑαυτοῖς.

Chrysostom.

in locum.

(b) Reclé

Tho. An-

glus, in So-

no Buccinae,

p. 197.

Voluntas

applicat

intellectum

ad cogitan-

da motiva,

cum sollici-

tudine, &

desiderio

veritatis.

Again thirdly, Faith or Assent it comes *from*, or depends upon an imperate Act of the Will and upon that score puts on the

Nature of Obedience. True in-

deed, we do not believe *with* our

Wills, \* (as some of the Poni-

ficians seem to teach.) For no

Man really believes *as* he list, or

merely *because he please*; but upon

evidence of Grounds and Rea-

sons. But yet, since those Evi-

dences will never produce Faith

unless we bend and hold our

Minds to a due and serious atten-

tion to them, (as 'tis said of Ly-

dia, (a) God opened her Heart

to attend, and so to believe, *Alia*

16. 14.) And since it is the Heart

or Will, (b) that under God com-

mands and fixes the Attention

both unto the Matters and Mo-

tives

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ives of Faith; it evidently follows, that though we do not formally believe by our Wills, yet, not (a) without our VVills; and that the assent of Faith, though it be not the immediate Act of the Will, yet 'tis undoubtedly (under God) the *Effect* of the Will, enforcing the Attention against all carnal fears or interests that would divert us from the Faith. Upon which score the infidelity of Men seems to be resolved into their *unwillingness*. John 40. ἔθέλετε ἔλθειν πρὸς με, *Ye will not come unto me; i. e. you will not believe, or become my Profes-*

(a) Non potest intellectus credere quando vult, & si absq; eo quod velit, nunquam credat. White, Sonus Buccinae, P. 201. See Dr. Stillingfleets Rational Account, pag. 138.

Again, fourthly and lastly, Consider, that our assenting to the Doctrine of Faith, 'tis expressly call'd by the Name of Obedience in Scripture, 1 Pet. 1. 22. *Ye have purified your Souls in obeying the Truth; i. e. in a firm believing it.*

Gal. 3. 1. *Who hath bewitched you, that ye should not obey the Truth; i. e. in not sticking to a right Belief of the Gospel in the Article of Justification.*

And so Rom. 10. 16. The Apostle having said, *They have not obeyed the Gospel*, expounds it in the very next words, by *believing* (for *Esaïas* saith, *Who hath believed our report?*) So that 'tis evident, our very believing, receiving, embracing, retaining of the Truths of the Gospel, 'tis a part and piece of our Evangelical Obedience.

All that I shall draw from this Head is only two short Inferences. First is our assenting to the Matters of Faith, a piece of Obedience? then surely there is more of *Disobedience* in the World than some are aware of. Even the forsaking or rejecting of Gospel Truths, is a piece of Disobedience. For Gods Truth comes with Authority, comes in Gods Name,



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Name, and lays an obligation upon all that hear it, ( or can hear it ) to attend and believe : And therefore he that either shuts or casts it out of his *belief*, he thereby refuses to be subject and obedient to God. *Who hindered you that ye should not obey the Truth,* (says the Apostle to the erring Galatians.) *This perswasion comes not of him that calleth you, Gal.* 5. 7, 8. So that whosoever withholds or with-draws his assent or perswasion from such Divine and Evangelical Truths, he therein with-draws his Obedience or Subjection. Whatsoever Points of this nature we hear from the Gospel, we must one day give an account of, how we received, or why we refused them : For where God has a Mouth to speak, we must have an Ear to hear, and a Mind to attend, and a Heart to believe, or answer for the neglect of it.



2 Cor. II.

13, 14.

2 Thes. 2.

Ro. II.

1 Tim. 6.5.

2 Tim. 3.8.

Secondly, Is this a part, yea the first part of our obedience? our assenting to Gods Truth, our receiving and retaining it, in opposition to Errour, and corruption of Doctrine? Then sure it is a thing of great consequence, of what *Faith* and *Belief* (or persuasion) we are, in matters of Religion, that we mistake not Darkness for Light, Error for Truth; that we embrace not Deceits and Delusions, in stead of sound Doctrine; the bold Fancies and Novelties of corrupt Minds; in stead of the Verities and Mysteries of Christ, in stead of the Words and Truth of Sobriety.

I say 'tis a thing of some concern, what we shut out or take in into our Minds, as Matter of Faith; because accordingly we shall be counted of the number either of the Obedient or Disobedient. According to the soundness or rottenness of our Principles

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ples and Perswasions, as to the  
 main, accordingly shall we be so John 8. 32.  
 far found, either the Subjects of 2 Tim. 2.  
 Christ, or the Slaves of Satan, of 25, 26.  
 error and darkness. Would we  
 therefore be true, that is, obedi-  
 ent Servants unto God? Here we  
 must begin, and hold on our  
 course. Labour for a found esta-  
 blishment in the main Truths of  
 the Gospel. Read and meditate  
 on the Scriptures of *Truth*, (as  
 they are called, *Dan. 10. 21.*)  
 Attend unto the guidance of  
 whole, whose Office it is to divide  
 unto you the Word of *Truth*.  
 Pray for the Spirit of *Truth*, to 2 Tim. 2.  
 lead you into all necessary Truth. 15.  
 In a word, (as it is, *Prov. 23.* John 16.  
13.) *Buy the Truth, and sell it*  
 not; that is, spare no cost, no  
 pains in the getting of it: And  
 being gotten, part with it upon  
 no terms: barter not away the  
 plain and pretious Truths of God,  
 for the meer fancies and bold pre-  
 sumptions of Men.

Let

Col. 3. 16.

1 Cor. 14.

20.

Heb. 5. 13,

14.

1 Tim. 3. 9.

Let the Word of Christ dwell richly in you, in all wisdom, that ye may be strong and grounded Christians. Not Children in understanding, but Men; skilful in the Word of Righteousness; and holding the Mystery of Faith in a pure Conscience, (the best and easiest Depository for Divine Truth.)  
*Quia facile male creditur, ubi non recte vivitur.*

But I have done with the first Branch of the Obedience of Faith, i. e. In obeying the Truths of God, by embracing them in our Minds, and submitting to them in our Judgments.

(a) *Omnis infidelium vita peccatum est, & nihil est bonum sine summo bono; ubi enim deest agnitio eternæ veritatis falsa virtus est etiam in optimis moribus.* Aug. L. sentent. C. 206.

But this, though it be the leading part of our Obedience, (for indeed without it 'tis not, as the Text speaks, *The Obedience* (a) *Faith*) yet is it not either the only, or the principal. There were some in St. *Augustines* time, who held nothing was necessary for Salvation, but a right Faith. But their Lives never so bad, yet their

their Faith were good, if their belief were sound and orthodox, that then they should be saved, (though *tanquam per ignem.*) This occasioned his writing of that Treatise, *De Fide & Operibus.*

Tom. 4.  
Pag. 13.  
Littera H. I.  
Froben.

But (my Brethren) we have not so learned Christ, if we have been taught by him, as the Truth is in Jesus.

For though I will not say, (with *Theologo-politicus*) that nothing is to be counted *de Fide*, but what is absolutely necessary, and directly influential in order to practice: Yet this I say, that the prime and grand Design of the whole Doctrine and discoveries of the Gospel, was not barely or ultimately to inform the Mind, or enforce the Assent, but to transform the Soul into real Righteousness. For nothing more evident in Scripture, than that the Gospel, in the main end and intent of it, came not to fill the Head with new

cap. 4.  
Pag. 232,

ἢ τὸ τέ-  
λεον  
τιῶσαι, &  
διδάξαι.  
Clem. Alex.  
in Pedagog.

new Notions, though never so true; nor to instruct the Judgment so much, as to change the Heart, and new-mould the Life, and to form and frame the whole Man to a thorough and universal Obedience. And therefore, unless to the Faith and Belief of the Gospel, we add the Obedience of the Heart, and (where time and space are afforded) the Fruits of the Life, we shall never be partakers of the full and saving Benefits of the Gospel.

I shall therefore proceed unto the next Branch of Evangelical Obedience, (without which the former is but little worth;) and that is, *Obedience to the Call of the Gospel.*

This *Call* of God, 'tis every where made mention of in Scripture both New and Old. *I have called, and ye refused,* 'tis the Voice of Wisdom, *Prov. 1. 24. When I called, ye did not answer,* 'tis the complaint of God. *Isa. 65. 12. He*

So *Jer. 7.*  
13.

66. 4.

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He who hath called you is Holy,  
(says St. Peter) 1 Pet. 1. 15.  
And Chapter 2. 9. Who hath called  
you out of Darkness into his mar-  
vellous Light. I came not to call  
the Righteous, (says our Saviour)  
but Sinners to repentance, Mark  
2. 17. And lastly, that of the  
Apostle, 1 Tim. 6. 12. Fight the  
good Fight of Faith, to which also  
thou art called.

But to explicate it yet a little  
further; first, by the Call of the  
Gospel, I mean all those ways,  
means, and methods, whereby  
God urges fall'n and apostatized  
Man to return unto God, and to  
his Duty. Whether it be by the  
Commands and Injunctions of the  
Gospel. Acts 3. 19. Repent and be  
converted, that your sins may be  
blotted out. 1 John 3. 23. This is  
his Commandment, That ye believe  
on the Name of his Son Jesus. Acts  
17. 30. He now commandeth all  
Men every where to repent.

Or



Or 2<sup>dly</sup>, by the earnest and gracious invitations of the Gospel.

Rev. 22. 17. Every one that is thirsty, come ye. Mat. 11. 28. (a)

(a) Ἡμᾶς  
ἐπὶ μετὰ-  
νοίαν κα-  
λῶν ὁ λό-  
γος βοᾷ  
καὶ κηρύσσει,  
Δεῦτε

πρὸς μὲ  
πάντες ὁ  
κοπινῶν ᾤ.

Basil. ad  
Virginem  
lupam E-  
pist. p. 755.

Come unto me all ye that travel and are heavy laden, take my Yoke upon you.

Or 3<sup>dly</sup>, by the pressing exhortations of the Gospel. Ezek. 33.

11. 18. 32. Turn ye, turn ye from your evil ways.

Heb. 3. 15. To day if you will hear his Voice, harden not your Hearts.

Or 4<sup>ly</sup>, by the lively solicitations in the Ministry of the Gospel, Beseeching you in Christs stead be ye reconciled unto God. 2 Cor. 5. 19, 20.

Or lastly, by the secret Injections of Good and Holy Motions, ( accompanying the ministration of the Gospel ) the good

Rev. 3. 20.  
Deus un-  
diq; nos

vocat ad pœnitentiam, vocat beneficiis Creaturarum, vocat in pertiundo tempus vivendi, vocat per lectorem, vocat per tractatorem, vocat per intimam cogitationem, vocat per flagellum correctionis, vocat per misericordiam consolationis. Augustinus in Psalm.



Spirit, mingling it self with our thoughts, and striving with our Hearts. For even these are a part of Gods Call, they are of his sending, they come upon his errand, *i. e.* to becken us unto God, and to our Duty.

I say by all these ways and means does God call us, as ye see, out of Darknes into his marvellous Light, out of Bondage into true Liberty; call us to believe, to repent, to return, to be reconciled unto God and Goodness.

By all which you may easily understand, in the second place, what I mean by our obedience to this Call, and wherein it stands; *i. e.* Then are we said to obey Gods Call, when we come up to it in Heart and Deed; when we really *do* what he calls upon us to do: When we yield up our selves to his Will, and obey it from the Heart. *Rom. 6. 17.* When we accept of his Invitations, close with his Exhortations, and

*2 Cor. 8. 5.*  
*Rom. 6. 13.*  
Yield your  
selves un-  
to God.

and are prevailed upon by his Motions and Sollicitations ; so as firmly and sincerely to resolve for God and return unto God.

So that ( as ye may plainly see ) this Obedience to the Call of God stands not in a complying with any of the more single and particular Commands ; but in a passing over of our whole Souls and selves unto God and his (a) Will; saying with the Apostle, *Acts 9. 6.* Lord what wilt thou have me to do ? His Will was melted into Gods Will he was now ready to be any thing and to do any thing that God would have him.

(a) *Per vicissimas alienas caros, per obedientiam vero propria voluntas inflectitur. Gregor. alt. moralium.*

So that this Obedience we now treat of, 'tis a radical Act, foundation Act, 'tis the habitual (b) turning of the very bent and whereby Men forsaking utterly their Idolatry and wickedness, do with a lively Faith embrace, love, and worship the true living God only, and give up themselves to all manner of good Works, which by Gods Word they know acceptable to him. *Homily of Repentance 1st and 2d part, Pag. 325, 326.*

The condition which the Gospel requires is no less than a total change of a Mans Intentions from seeking the World to seek and serve God in all things for the future. *Thorndike, Epilogus L. 2. C. 30, & 31.*

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of the Soul from all evil, un-  
all good, (at least in true heart  
and affection) as it is described,  
Ezek. 18. 21.

'Tis the pitching of our choice  
our resolved choice and electi-  
upon God and his ways, *Psal.*  
119. 36. *I have chosen the way of*  
*truth, thy Judgments have I laid*  
*fore me.* 'Tis a taking of Christs  
at once and universally up-  
us. 'Tis a *stated, professed, re-*  
*solved, concluded* subjecting our  
selves to the Word and Ways of  
Christ, as Lord and Saviour.

In a word, This Obedience un-  
Gods Call, 'tis not so much an  
of particular (a) observance  
to God in some few specialties  
commanded; but 'tis an entire and  
universal resigning of our selves  
to the rule and governance of  
Gods Word, Grace and Spirit.

of the whole Man, of his Intentions, and by conse-  
quence of his Actions, to seek God instead of himself and  
the World. *Mr. Thornd. Epilog. L. 2. C. 39.*  
See also *Dr. Stoughton, Righteous Man's Plea, Sermon 6:*  
*1732: Sermon 7. P. 51.*

(1) (By  
repent-  
tance) I  
do not  
mean con-  
version  
from any  
particular  
sin, but the

I

Even

Even as on the contrary, Disobedience to Gods Call (as we now mean and speak of it) stands not in every single or particular failour of Duty, or going against our Duty; but in the more general averſeness of the Mind, and obstinacy of the Will, standing out, or setting up it self, and displeasing of it self against the Government of God in the Soul.

For, as it is one thing to offend or go against the Laws of the King in some few Particularities, and another thing to reject and cast off his Government, to have a Picque against it, so as to break out into rebellion against His Crown and Scepter. Even so it is one thing to come short in our obedience to the Law or Will of God, in some Particulars, and another thing to cast off his Will, or to set up our own in direct opposition to his; so as to say effect with them in the Part not possible, (*Luke 19. 14.*) *Nolumus*

Dis *hunc regnare, We will not have this*  
 as we *Man*, this God and Man, this  
 stands Lord and Christ, *to rule over us.*  
 icular As much as to say, We will not  
 gain please him, but our selves; we  
 gene will not leave our sins for his  
 , and Laws or Commands; we will  
 anding not own or set up his Word for  
 nd the our Rule and Guide, but our own  
 he Co worldly Interests, our own car-  
 ul. ul and corrupt humours, customs  
 offend and affections; we will not listen  
 of the to his Voice, nor hearken to his  
 arities Counsel, nor turn at his Reproof,  
 et and but rather go on and persist in the  
 o have ways of our own choosing, and  
 o break in the pursuance of our own de-  
 st Hires and imaginations. *This is*  
 so the real Language of all such as  
 our remain disobedient to Gods Call.  
 Will The bent of their Hearts and the  
 and course of their Lives in effect  
 s Will speaks thus much, (*Nolumus hunc*  
 et of *regnare, We will not have this Man*  
 say *regnare over us;*) though they do  
 Par not say so much with their  
 iolum Mouths, yea though they say and

profess the contrary. For the Apostle has told us, That Men may profess God in their words, and yet in Works deny him, being abominable, disobedient, and to every good Work reprobate, Tit. 1. 16.

The consideration of this Head serves to a double purpose.

First, it shews us the great weight and moment, the high concern of this Obedience; in that 'tis the main, the principal thing that God looks for and requires at our Hands. Without which all outward conformity to the bare Letter of the Commands is but little worth. The bent of the Heart and Soul, broken off from the love of sin, and given up unto God and Christ, in the love of Righteousness, is the Root and Spring of all after-well-pleasing Obedience. Therefore are we every where called upon to begin here. Prov. 23. 26. My Son, give me thy Heart. Ezek. 18. 30, 31. Repent and turn ye from



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all your transgressions, — Make ye a new Heart, and a new Spirit.

Jer. 4. 4. Circumcise your selves unto the Lord, break up your Fallow Ground, and sow not among

Thorns. And Verse 14. O Jerusalem, wash thy Heart from wickedness, that thou may'st be saved;

and Mat. 23. 26. Thou blind Pharisee, first cleanse that that is within, that the out-side may be clean

also. As much as to say: First,

(a) obey the main Call of God; part with thy own self-pleasing-will; yield up the strong holds,

the main powers and faculties of thy Soul, as an entire Sacrifice to God; and then, outward and

more particular Obedience will easily and naturally follow.

And secondly, The concern of this Obedience (to the Call of God) 'tis herein seen, in that it

is a thing altogether indispensable. God absolutely stands upon

That we should by Faith and Repentance render up our selves

(a) 'Tis evident, that Obedience is the principal Vertue, and indeed the very root of all Vertues, and the cause of all felicity. *Homily of Obedience, 1st Part, Pag. 343.*



to an inward and thorough subjection of Heart and Soul to his Service in the general. God (as it were in course) dispenses with particular failings, and imperfections in duty; but as for the general and sincere bent of the Heart, seconded by an answerable endeavour of the Life; there is no dispensation, no abatement or allowance for the want of this, but 'tis a thing that must be found in us first or last.

But then again; the due consideration of what has been said touching this second branch of Obedience; *i. e.* Obedience to the main Call of the Gospel; it serves to instruct us in a very weighty and concerning Point, and that is in the nature of a right saving and justifying Faith. True indeed we are justified by Faith, Rom. 5. 1. But 'tis a *praying* and (a) *petitioning* Faith, Acts 8. 22. Ch. 9. 11. 'Tis a *confessing* and *professing* Faith, Rom. 10. 9. 1 Joh. 1. 4.

(a) See  
Dr. Field,  
L. 3. C. 44.  
P. 170.  
Also his  
Appendix,  
Pag. 862.

'Tis a Faith *hungering and thirsting* after Righteousness, *Mat. 5. 6.*

'Tis a *walking* Faith, *1 Joh. 1. 6, 7.*

'Tis an *operating or working* Faith, *Gal. 5. 6. Faith that (a) worketh*

*by Love.* In a word, it must be such a Faith, as the Apostle describes, to be the unfailing Principle of universal Goodness and Holiness, through the whole Eleventh Chapter (b) to the Hebrews.

ness, or actual Participants of his propitiation. Mr. Ball of the Covenants, Pag. 21.

(a) *Fides per dilectionem operatur in Corde, etiamsi foris non exit in opere. Sedulius in ad Rom. 3. 28.*

(b) This Faith (as the Apostle describes it, *Heb. 11.*) is the sure ground and foundation of the benefits we ought to look for. *Homily of Faith, first Part, circa medium.*

Again, most true it is, that we are justified *without Works*, *Gal. 2. 16.* That is, without the Works of the Law, wholly without the

(c) merit of the best Works; yea, (d) and without the (absolutely-

(a) *per* meritibus bonis operibus, quia non merito ad illum sed gratia pervenit, nec consequentibus, quia in hac vita esse non finitur. *Aug. libro questionum 83. qu. 76. See Mr. Thornd. Epil. l. 2. c. 30. p. 265*

(c) See *Homily of Salvation, second and third Part.*

(d) *Si quis cum crediderit mox*

de vita discesserit, justificatio Fidei manet cum illo; non praesentibus bonis operibus, quia non merito ad illum sed gratia pervenit, nec consequentibus, quia in hac vita esse non finitur. *Aug. libro questionum 83. qu. 76. See Mr. Thornd. Epil. l. 2. c. 30. p. 265*

neceffa-

(a) See the Homily of Good Works, the first Part, at the latter end. See also Augustini Serm. de

necessary) presence of outward good Works, where (a) life and time to do them is not afforded. But not without the Inward (b) acts of repentance and conversion unto God; not without such true Love, Devotion, (c) and Ad-

tempore 71. And Oecumenius in Epist. Jacobi, C. 2. 14.

(b) Davenant de Justitiâ actuali, P. 386. Facile est hujusmodi opera multa (præsertim interna) commemorare, sine quibus justificatio nunquam fuit ab ullo mortalium obtenta, nunquam contingitur. Item P. 387. Hæc & hujusmodi opera Cordis interna sunt omnibus justificatis necessaria: non quod contineant in se efficaciam seu meritum justificationis; sed quod juxta ordinem divinam, vel requiruntur ut Conditiones præviæ seu Concurrentes, sicuti pænitere & credere, vel ut effecta, a fide justificante manantia, ut amare Deum, diligere proximum & consimilia. Videtis igitur necessitatem quorundam Operum internorum, ad statum justificationis ab ipso initio obtinendum.

Eadem habet Cap. 31. Pag. 403. ubi recenset (Dolere de peccato, detestari peccatum, humiliter Deo se subicere, ad Dei misericordiam confugere, in Christo mediatore spem figere, Novæ vitæ propositum inire) inter opera necessaria ad justificationem, ut conditiones concurrentes, vel præcursorias. See also the Homily of Salvation, second Part (circa finem.) And Homily of Faith, first Part, (circa medium & finem) asserting these Conditions.

(c) A true Faith cannot be kept secret, but when occasion is offered, it will break out and shew it self in good Works. Homily of Faith, first Part, P. 21. And about the end of it. This true Faith will shew forth it self, and cannot be long idle, for it is written, The Just shall live by his Faith.

Dr. Jackson of Saving Faith, Sect. 2. C. 6. P. 207. Justifying Faith necessarily includes in it such Works as James requires, at least a preparation or immediate promptness of mind to them.

Mr. John Ball. *Treatise of the Covenant of Grace*, Ch. 3. P. 20.  
Disposition to good Works is necessary to Justification, be-  
ing the qualification of an active and lively Faith.

Disposition to good Works, as wants  
nothing but an opportunity to  
such exert them.

When therefore the Scripture  
says, *That we are justified by Faith,*  
(Rom. 5. 1.) *Saved through Faith,*  
(Ephes. 2. 8.) or, *That the Gospel*  
*the Power of God unto Salvati-*  
*to every one that believes; I say,*  
*then so much is ascribed unto*  
*faith; we must beware that we*  
*not take up with too scanty a*  
*tion of Faith, so as to divide it*  
*om it self, i. e. from this Obedi-*  
*ce of Faith. For if we would truly*  
*ak, and impartially judge with*  
*ripture, no Faith can be look'd*  
*on as actually justifying, but*  
*at which naturally, (a) as it*  
*ere, and essentially contains in*

(a) *Homi-*  
*ly of Sal-*  
*vation,*  
*third Part,*

the beginning. Some other thing is required for our Sal-  
vation than the Law, and that is a true and a lively Faith,  
bringing forth good Works, and a Life according to God.  
Homily of Faith, second Part, { *circa medium.* } By all  
Declaration of St. Paul 'tis evident, that the true, lively  
and

and Christian Faith is no dead, vain, or unfruitful thing, but a thing of perfect vertue, of wonderful operation, working, and strength, bringing forth all good Manners and good Works.

Also Homily of Faith, first part (*circa medium.*) — we trust in him, and commit our selves to him, hang upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Faith, and is not the Mouth and Profession only, but it liveth and stirreth inwardly in the Heart. See also the Quotations of the preceding Page.

it the Seeds and Principles of  
(a) That new Life; *i. e.* That which involves in it self Obedience (a) includes in the Call of God, to the prime and it this O-

bedience, is no new thing with Protestant Divines, either Forreign or *Englishe*, as will appear by these following Testimonies, (most of them collected by Mr. Baxter, in Confession of his Faith.)

Mr. Wotton, *de reconciliatione*, Pag. 138. *Fides in Christum est Justitia quædam; est enim obedientia quædam; enim obedientia & quasi conformitas mandato Dei.* Joh. 3. 1 Jo. 3. 23.

Conradus, Bergius, in *Praxi Cathol. Divin. Canon.* 973. *Fides est obedientia, quatenus ejus Actus proprius spondet præcepto Evangelii, crede in Dominum Jesum. sic, Fides est obedientia erga Evangelium inquit Apologia gust. Confessionis*, Pag. 125. (To which he adds) *Sicut Lutherus sæpe per fidem præcipue quidem & formaliter intelligit apprehensionem promissionis in Christo, & abnegationem moris proprii, includit simul totam Obedientiam & Inclinationem voluntariam, & charitatem adeo, Evangelio consentaneam: per opera contra intelligit, actiones factas cum opinione mercedis & cum expectatione justificationis & vite æternæ, tanquam mercedis debitæ, (citing many places of Luther to this end)*

Luther

## The Obedience of Faith.

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Ladovicus Crocius. Syntagm. L. 4. C. 7. Pag. 1223. *Fides sola justificat, quatenus notat Obedientiam quandam, instantem promissionem ut Donum gratuitum. — Unde plures virtutes & actus cum antecedentes tum consequentes connotant; & opponitur illi obedientie quæ non expectat promissionem quam donum omnino gratuitum.*

Mr. Ball of the Covenants, Pag. 73. A purpose to walk with God justifies as the passive qualification of the Subject of Justification, or as the qualification of that Faith as justifying.

Mr. Throgmorton, of Faith, Page 29. He that turns from upon such suggestions, promises, persuasions as Christ makes to him, he receives Christ by Faith. (And Page 91, 92. that obeyeth not the Son, to follow and to be led and ruled by him, shall not see Life, but the wrath of God shall be on him; but he that believeth on the Son, to follow him as his Shepherd, and his Voice and Doctrine, shall have Everlasting Life. *My Sheep hear my voice, and I will give unto them Eternal Life.*

Dr. Stoughton, Right. Mans Plea, Sermon 6. P. 32. Faith comprehendeth not only the Act of the Understanding, but the Act of the Will too. (And Page 41.) Faith hath many Acts, and Faith in Christ containeth loving of Christ, as one of its principal Acts.

Dr. Preston, Treatise of Faith, P. 44, 45, &c. If I would have justifying Faith, it may be thus described; It is a Grace or Habit infused into the Soul, whereby we are enabled to believe, not only that the *Messias* is offered to us, but also to take and receive him as a Lord and Saviour, that we may both be saved by him, and to obey him. (And Page 45.) If a Man will take Christ as a Saviour only, that will not serve thy turn; *Christ giveth not himself to any upon any Condition, only to save him; but we must take him as a Lord too, to be subject to him, to obey him.*

Mr. Scudder, *Christians daily walk*, P. 119. When a Man receiveth Christ thus offered, together with the whole Covenant in every branch of it, resolving to rest on that part of the Covenant made and promised on Gods part, and

to



to stand to every Branch of the Covenant, to be performed on his part. Thus to embrace the Covenant of Grace, and to receive Christ in whom it is confirmed, is to Believe.

Mr. Mead, *Diatribes* on *Math.* 7. 21. A true Faith is to believe Salvation is to be attained, through obedience to God in Christ Jesus. *Page* 267, 268. 'Tis an applying of the Will to Christ. *P.* 268. And *Page* 267. A true Faith is to believe Salvation is to be attained through obedience to God in Jesus Christ. A saving and justifying Faith is to believe this so as to embrace and lay hold upon Christ, for that end, — namely, to perform those Works of Obedience which God has promised to reward.

Mr. Baxter against Mr. Blake, *P.* 82. If by Regeneration you mean — our repenting and believing, then it is our keeping of Gods Covenant, by performing the Condition, *i. e.* our obeying him in entering his Covenant.

Mr. Baxters Directions for a settled peace of Conscience, *Direction* 8. *P.* 52, The Vital Act of Faith (as justifying) is consent, or willing, or accepting Christ as offered. (And *Page* 54.) in this willingness or acceptance, Repentance, Love, Thankfulness, Resolution to obey are all contained, or nearly implied.

The Sum and Substance of what is here delivered by these Divines amounts to this, namely, That a Justifying Faith (considered in its vital, proper, and strict formality) is it self (in the first place) an Act of Obedience to the Call and Command of God in the Gospel. And secondly, that it contains in it a Cordial Purpose and Profession of Obedience in the Life for the future.

and fundamental Call of the Gospel, by a sincere embracing the Terms of it, and undertaking the conditions of it. For unto this alone are all the Promises made and due, both of remission and

right-



righteousness here, and of Salvation hereafter. St. Paul, who in the Epistle to the *Romans* (Ch. 16. 3. 21.) does appropriate salvation to all them that believe; in the Epistle to the *Hebrews*, (Ch. 9.) does as expressly limit it to all them that obey. Does not thereby plainly shew, that *Believing* he includes *Obeying*. And therefore when he would describe the Change and Conversion of the *Romans*, from Infidelity, (Rom. 6. 17.) and does it in these words, (*Thanks be to God, that ye have obeyed from the Heart that form of Doctrine that was delivered to you*;) What is this but Periphrasis of their *believing*? When as else-where in the same Epistle, that which he calls (Their *faith*), spoken of through all the World, Rom. 1. 8.) in another Chapter he calls it (their *Obedience* that is come abroad unto all men, Rom. 16. 19.

Faith,

L. 59ωμ.  
2. Pag. 362

L. 59ωμ. 7.  
Pag. 710.

So Acts  
16. 15.  
If ye have  
judg'd me  
πιστω  
faithful to  
the Lord;  
i. e. a true  
and sin-  
cere Be-  
liever.

Faith, ( says Clemens of Alex-  
andria ) 'tis *πρόληψις ἐκύσιθ*, θεοσιμίας  
*συγκατάθεσις*, 'tis a voluntary and re-  
solved assent unto Piety. And more plainly in his seventh Book  
*Ὁ μὲν δ' ἐόντων λογισμῶν ᾧ θεῷ ἀπεξάμνηθ*  
*θύμῳ καὶ σουλᾷ τὰς ἐντολάς, Πιστὸς ἔσθ*  
He is the faithful or believing per-  
son, who upon due and just con-  
sideration receives the Command-  
ments (of Christ) and keeps them.  
But what need I insist upon a  
single Father, for the true notion  
of Faith? I appeal rather to the  
general Judgment of the whole  
Church in its Purest and Pri-  
mitive times. Amongst whom  
'tis well known, ( by them that  
know any thing of their or-  
der and discipline ) that none  
were ever look'd upon in the  
Churches Eye; none were ever  
by them counted or called  
by the Name of *Fideles*, that is  
Faithful, or Believers, till they  
had actually and solemnly de-  
clared themselves ( if adult )

# The Obedience of Faith.

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the strict profession and practise of Christianity. (a) Till this was done, though otherwise never so knowing in the Principles of Faith, or perswaded of the truth of them, they were only called, either *Audientes*, meer Hearers; or *Candidati*, Probationers for the

(a) Nothing more known in the ancient Church, than the distinction of *Missa* *sa Catechumenorum*, and *Missa Fidelium*.

Aug. Serm. de tempore 237. Post Sermonem fit *Missa* (i. e. *missio vel dimissio*) *Catechumenis*, manebunt *Fideles*. Tertulian. de præscript. c. 41. (speaking of the confusion in this Point among the *Gnosticks*, says he) *Quis Catechumenus; quis Fidelis, incertum est.*

St. Basil de Spiritu Sancto, c. 13. P. 170. Πίστις μὲν ὁ καθαρισμὸς διὰ βαπτίσματος • βαπτισμα δὲ θεμελιώδης διακρίσις.

Infants also were reckoned among the *Fideles*, (Augustin. Epist. 23. ad Bonifacium) by reason of their being dedicated unto Christ in Baptism. Wherein (says our old Church-Catechism) ye are Members of Christ, Children of God, &c.

Faith; or *Catechumeni*, Persons under Catechism; or *Competentes*, Petitioners to be made Christians; but never *Fideles*, never actual or full, or faithful Believers, till they took upon them the Yoke of Christ, till they gave themselves up to Christ, (i. e.

(a) The  
confessing  
with the  
Mouth,

Rom. 10. 9.

(a) (i. e. by the Baptifmal Vow)  
by the folemn confecrating  
themselves to his Faith and Ser

The Profeflion made before many Witneffes to keep the  
Commandment blamelefs, 1 Tim. 6. 12, 13.

The Answer, the Contract or Engagement of a good  
Confcience, 1 Pet. 3. 21. ἐπερωτήματα est vox Juris.  
glossario, ἐπερωτῶ stipulor, sed per Metonymiam, respon-  
vel promiffio; εἰς θεόν, pro, θεῷ, (subaudito πεινδῶν.  
Sponfio, Deo facta, de purâ conscientia. Grotius. Or  
by an Hebraifm, or exchange of Significations. As  
rendred by the LXX, ζητεῖν, πυνθάνεσθαι, ἐπερωτᾶν  
but in Ezek. 14. 3. 20. 3. 'tis rendred by ἀποκρίνεσθαι.

Ambros. L. de iis qui myst. init. C. 2. Repete quod inter-  
gatus sis; recognosce quod sponderis, renunciaſti Diabolo  
operibus ejus, mundo & luxuriæ ejus & voluptatibus.

Videatur Josephus Vicecomes de antiquis ritibus Baptif-  
L. 2. Cap. 16. usq; ad Caput 27.

vice. This was that which the  
called and counted Faith; and  
unto this Faith it was that the  
ascribed and entitled all the Pri-  
viledges of Believers, and Bene-  
fits of the Gospel; that is, not  
to a meer assenting Faith; nor  
nor to a bare Trusting, or Com-  
fiding Faith, but to a Professing  
Engaging, Contracting, Covenan-  
ting Faith; whereby the person

pass'd himself over, gave him-  
up to Christ, as to his Lord  
Master, as to his Head, Hope,  
Saviour.

(4) See  
Mr. Scud-  
der quo-  
ted, P. 35.  
Thus to  
embrace

Covenant of Grace, and to receive Christ in whom it  
is confirmed, is to Believe.

Preston, *Treatise of effectual Faith*, P. 92. If Men  
Faith, as it is in it self, a Marriage of our selves to  
it with all our heart and affections, (when he hath gi-  
ven himself to us in Marriage, and we are given to him;) )  
in this we should never be deceived.

Brinsley, *Treatise of Christs Mediatorship*, P. 141.  
(i. e. Faith and Obedience) without any just of-  
fence. I may call the conditions of this Covenant. Faith,  
by the Covenant is accepted upon the Terms on which it  
is offered, and Christ the Mediator of it received: Obe-  
dience, whereby it is kept, viz. in an Evangelical way, in  
the way of desire and endeavour.

For Faith, is it self, in the life and reality of it, A sti-  
tion and undertaking of such works as are due to Christ,  
believing received for Lord, Saviour and King. And  
therefore he that doth not deport himself towards Christ,  
in that manner as is due upon such his Offices, doth deny  
Faith (1 Tim. 5. 8.) i. e. falsify and relinquish his  
Faith. For, the Faith that is accepted, is not speculative,  
practical and *passional* (They are the words of a  
unanimous Manuscript, left by a Judicious Divine.

I would not here be misconstrued  
when I derogate from a bare  
asserting. Far is it from me to  
say that precious Act of Faith  
is a Trust or Affiance, much less

K.

to

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to deride those expressions, which even Scripture seems to set forth by. (As a *laying* or *leaning* on our Beloved, *Cantic. 8.* A *staying* of our selves upon God *Isa. 50. 10.* Or, if we will, casting, (a) rowling, or resting of our selves upon him who is able to save unto the uttermost.

(a) *Psal.*  
55. 22.  
37. 5.

For surely there can be no greater, no sweeter repose unto the Soul, than a *Trusting* in its Saviour, a *Resting* on the Bottom of his Love, on the fulness of his Merit, Righteousness, Satisfaction on and Redemption. (*Isa. 26. 4.* *Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.*)

Always provided, that this *Trusting* be well and rightly grounded

(b) That is, ed, that it proceed upon the Terms and Conditions (b) of the 'A' and  
Such Conditions as are joyned with it, *Isa. 50. 10.* (fearing of the Lord, and obeying the voice of his Servants.) Such as the Book of *Homilies* adds to it. *Homily of Salvation*, second Part (circa finem.) A *Trusting* in Gods Mercy to obtain there



which is Grace and remission, as well of our original sin in  
 baptism, as of all Actual sin committed by us after our  
 baptism, if we truly repent and turn unfeignedly to him

8. And so, Homily of Faith, first part, (*circa medium*)  
 we return again unto him by true repentance. (And at  
 the end of it) We trust that our offences be continu-  
 ally washed and purged, *whenever we (repenting truly)*  
 return to him, *steadfastly determining with our selves*  
 through his Grace to obey and serve him. — Such is the  
 Faith, that the Scripture doth so much commend.

Gospel, and that in all other  
 writings it answer the Call of the  
 Gospel. Otherwise there may  
 be (as the Prophet speaks, *Mic.*  
*II.*) a leaning upon God; a  
 laying of our selves upon the God  
 of Israel, (mentioning his Name)  
*26. 48. 2.* but not *in Truth*, (Verse  
 first) not warranted by the  
 Word of Truth, not coming from  
 the Grounds of Truth, but meer-  
 ly springing from wrong and false  
 apprehensions of God,  
 of his Covenant.

And therefore, (as an (a) able  
 and learned Defender of the Pro-  
 testant Religion says) great  
 care should be taken, lest by mis-

(a) Dr.  
*Stillings-*  
*fleets Ser-*  
*mon upon*  
*Rom. I. 16:*  
*Page 165.*  
*circa finem.*



' understanding the notion of be-  
 ' lieving, (so much spoken of, as  
 ' the condition of our Salvation  
 ' Men live in the neglect of. what  
 ' the Gospel requires, and so be-  
 ' lieve themselves into eternal mi-  
 ' sery.

Affiance or Confidence in God  
 (i. e. in him as reconciled) ab-  
 stracting from the Grace of Re-  
 pentance, or not-supposing con-  
 version from sin unto God, is no

(a) 2 Tim.

2. 19.

Psal. 25.

1, 2.

(Where  
 trusting in  
 God, and  
 wilful

transgres-

sing against God, (i. without a cause) are put as terms in-  
 compatible, as things *inconsistent*.

And that no wicked or impenitent person can have a true  
 trust, or a true confidence in God or in Christ, is fully  
 evidenced from what is delivered, in the *Homily of Salva-*  
*tion*, Part the third, Page 18. And more fully in the *Homily*  
*of Faith*, Part the third, (*per totam.*)

conscience of sin (in the Heart  
 and Life) will easily recoil, and  
 beat down all such fond, forced

ill-founded confidences or per-  
 asions. And it will be found a  
 gain truth, that nothing will  
 ord a vivid or lasting hope to-  
 ards God, or trust in God, save  
*ly the consciousness of our sincere*  
*in obeying the Call of the Go-*

According to what is hint-  
 1 John 3. 21. *If our Hearts*  
*condemn us not, (i. e. of prevari-*  
 ing with God and with the Go-  
 el, by impenitency or hypocri-  
 ) then ( says he, and then on- 2 Cor. I. 12.  
 ) have we confidence towards

And thus have I done with the  
 ond Branch of Evangelical O-  
 edience ; i. e. Obedience to the  
 of the Gospel.

There is yet a third Branch be-  
 nd, to be added to the former,  
 make it full and compleat, and  
 at is, Obedience to the special  
 iles, to the more particular Pre-  
 pts of the Gospel, directing  
 d appointing us how to live and  
 alk in our conversations. As

for this Branch of Obedience, you may know it by the Names of it in Scripture. 'Tis called a *Doing of Righteousness*, 1 John 3. 7, 10. An *Obedience unto Righteousness* Rom. 6. 16. A *τηγεῖν*, a keeping or observing of the Commandments 1 Cor. 7. 19. John 15. 10. And lastly, a walking *περὶ Κανόνι*, by the Rule or Canon of the Gospel Phil 3. 16. *Let us walk by the same Rule.* Gal. 6. 16. *As many as walk according to this Rule, Peace be on them, and Mercy; i. e. the Rule of the New Creature,* Verse 19. The Rule and Measure of a Gospel life. For this we must know and remember, that the Gospel is not only a Rule of right believing, but a Rule of holy living; as it is the Power of God for our Salvation so it is the Will of God for our instruction in righteousness.

For there are not only the *Cre-  
denda*, the Truths of the Gospel (in matters of Faith) but also the *Agenda*, the Precepts, the Direction

rections and Injunctions of the Gospel in matters of Life and Practise.

*Titus 2. 11. The Grace of God that bringeth Salvation, hath appeared unto all, teaching them, and what does it teach them? not only to know and believe, but teaching to deny all ungodliness and worldly lusts; and to live righteously, soberly, and godly in this present world; and so to look for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ. (Verse 12.)*

So that, as we see, the Gospel is not a meer revelation of supernatural Truths, but a practical direction of Life, an injunction of Duty in every kind; even a Rule of guidance and government to the whole Man. In so much that

St. James tells us, *That if any one* *James 1. 26.*  
*seem to be religious, and governs*

*not his Tongue, that Mans Religion is in vain.* And St. Paul tells

us, *He that provides not for his* *1 Tim. 5. 8.*

own, hath denied the Faith; i. e. contradicts his Christianity, or Evangelical Profession.

Yea, and so comprehensive is the Canon of the Gospel in this kind, that even *all*, that is the matter of our duty in any sort, is taken in, and adopted into the preceptive part of the Gospel. The Gospel taken in its latitude, inculcates and charges upon us, all the Principles of Conscience; all the dictates of right, sound, and sober Reason; all the Lessons and Documents and Duties of Natural or Christian Morality; even *ὅσα, ὅσα*, (as the Apostle speaks) *Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, or just, or pure, or lovely, or of good report; if there be any Vertue, if there be any Praise.*

I say all these, and whatever else concerns the well ordering of our Hearts and Lives, either in reference to God, or to our selves, or to our Neighbour, is all urged

1 Tim. 1.

5. 9.

2 Tim. 1. 7.

1 Cor. 10.

13. 11. 13.

urged and pressed upon us, (in the  
main of it) in and by the Go-  
spel; i. e. by the Rules and Pre-  
cepts delivered in the Gospel;  
this which is therefore called by St.  
Paul, *the Law (a) of Faith*, (Rom.  
7. 27. not only a Rule, but a Law)  
and by St. Peter, *the Holy Com-  
mandment*, 2 Pct. 2. 21.

(a) That  
is, That  
Law ac-  
cording to  
which  
God will

deal with those that embrace Christianity. *Thornd. Epil. L. 2.  
Pag. 158.*  
To which add that of *Bucanus Loc. Comm. Loc. 38. §. 10.*  
432. *Non tam Legis vox quam Evangelii quod Apostoli præ-  
dicant, norma futura est, extremi judicii. Juxta illud Joh. 3.*  
*et Joh. 12. 48. & Rom. 2. 16. judicabit Dominus de occultis ho-*  
*minum, ex Evangelio meo.* He shall judge the secrets of Men  
according to my Gospel, or *ex Evangelio meo*, as both he and  
the *Piscator* render it; out of my Gospel. Now, if the Go-  
spel shall be the Rule of Christs Judgment hereafter; doubt-  
less it is appointed to be the Rule of our Duty and Obedi-  
ence here. For as *Bucanus* adds; *Neque enim Sententia in  
iudicio illo universali aliud erit, quam manifestatio sive de-  
claratio sententiæ jam ante in hac vitâ ministerio Verbi pro-  
nuntiata, de justificatione & condemnatione singulorum.*

This then being the Nature and  
Matter of the Gospel; a *Law* of  
Faith, a *Holy Commandment*; the  
main Work and Duty of a Chri-  
stian that he has to do, is to con-  
form himself to the several Pre-  
cepts

cepts of this Law, to the several Præscriptions of this Holy Commandment.

*For hereby know we that we know him, if we keep or observe his Commandments; ( 1 John 2. 3. ) And again, This is Love, that we walk after his Commandments, ( 2 John 3. ) that is, when we make it our care and study both to know and obey his pleasure; proving what is that good and acceptable, and perfect Will of God, Rom. 12. 2.*

And thus have I given you both a brief and entire account of the first Particular propounded; *i. e.* of the Nature of this Evangelical Obedience, as to the main Parts and Branches of it. 'Tis an Obedience to the Truths of the Gospel, by receiving and believing them; 'tis an Obedience to the general Call of God in the Gospel, by returning to him, by closing with him, by giving up our selves entirely to him, as our Lord and Saviour. Lastly, 'tis an Obedience



to the special Rules of the Gospel, chalking out to us a Way to live and walk in.

I have only now some few more Inferences, and I have done.

By all that has been said then upon this Subject, we may easily understand three things.

First, That true and real Christianity stands not in meer Words or Shows, but Deeds; not in a bare profession of Christ with the Lips, but in a deep and thorough subjection of the Heart and Will, Life and Actions, to the Commands of Christ. *John 8. 31. If ye continue in my Word, (i. e. by Faith and Obedience) then are ye my Disciples indeed. And John 15. 8. Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples.* A true and genuine Disciple of Christ is known by his *Fruits*; not by the meer Leaves of a fair and specious Profession; nor by the meer Flowers and Blossoms of some good

good expressions ; but by the real Fruits of Obedience and Newness of Life. This is the constant Character of those that belong to God in Scripture. *Rom. 6. 16. His Servants ye are, to whom ye obey, whether it be of sin unto death, or of Obedience unto Righteousness. Rom. 8. 14. They that are the Sons of God, are led by the Spirit of God : Now the Fruit of the Spirit is in all goodness, righteousness, and truth, Eph. 5. 9.*

And therefore as on the one side, where ever there are these Fruits, (of Obedience, Holiness, and Righteousness) living in Gods fear, walking in his ways, doing and cleaving unto his Will ; such a one may rest assured, that he is no longer a Servant of Sin, but made free from Sin, and become a Servant of Righteousness. So on the other hand, Let none pretend to the Name of a Christian, if he do not shew the effects of it.

*Shew*

## The Obedience of Faith.

69

*Shew me thy Faith by thy Works,*  
(James 2. 18.) shew me thy Heart by thy Life ; thy Religion by thy Conversation ; either disclaim having the Grace of Faith, or else make it to appear by the Obedience of Faith. For most evident it is, that the Apostle (*Rom. 6. 17.*) comprehends the whole effect of Gods Grace upon their Hearts, in their obeying the Gospel of Christ.

And therefore secondly. Is this the full and right Character of a Christian? Obedience to the Truths of God, Obedience to the Call of God, Obedience to the special Will of God? Then how greatly do they deceive themselves, who rest either in a bare knowledge of Christ, or in a dull and dead Faith and Profession of Christ, but short of a true, real, and thorough Obedience? The Scriptures have sufficiently cautioned us against this deceit ; if we have but Eyes to read, or  
Ears

Ears to hear, or Hearts to consider ;

That of our Saviour, *Mat. 7. 21.* *Not everyone that says, (in profession) Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doth the will of my Father that is in Heaven ;*

That of St. Paul, *Gal. 6. 15.* *In Christ Jesus, (i. e. in the Profession or Religion of Christ) neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature ; or (as it is Chap. 5. 6.) but Faith that worketh by Love ; or (as it is 1 Cor. 7. 19.) But the keeping of the Commandments of God ;*

Lastly, that of St. John, 1 John 3. 7. *Little Children, let no Man deceive you, he that doth righteousness, is righteous.* As if he should say, take heed, 'tis an easie thing for a Man to slip into such a deceit as this. Namely, to think, that if he has but some measure of knowledge in the matters of Christ,

Christ, and a Belief of the Doctrine of Christ; if he has but the Name of Christ in his Mouth, and a Profession of him in his Life, with some attendance upon him in his Ordinances; that then it is enough, enough to righteousness, enough to acceptance here, and to Salvation hereafter. Yea, but let none flatter himself into so gross a deceit. For, *he that doth righteousness, is righteous.* He only shall pass for such in Gods account, that brings forth the real Fruits of righteousness (in the conscionable care and discharge of his Duty) towards God and Man, in every kind. For, (as it is *Acts* 10. 34.) God is no respecter of Persons, but in every Nation, he that feareth God and worketh righteousness is accepted of him. And ( *Rom.* 2. 7, 8. ) God shall one day render unto every Man according to his Deeds, *To them that by patient continuance in well-doing seek for Glory, and Honour, and Immortality, shall be Eternal Life:*

*Life: But unto them that obey not the Truth, but obey unrighteousness; to them indignation and wrath, tribulation and anguish, upon every Soul that doth evil.*

Ye ( hence ) see , what is it shall carry the main stroke with God, what is it that shall weigh with God, and cast the ballance of his favour to us another day: Namely , a beginning in Faith, and a patient continuance in well-doing ; in short , an obeying of his Truth in righteousness.

And I would to God , this it were a thing more preach'd and press'd upon the Consciences of Men, and more practised in the lives of men. For it will be found a true saying of *His* (what ever his Judgment was otherwise, in reference to the then times) I say it will be found a great truth (what I meet with in a fast Sermon, delivered, six and thirty years ago ) where speaking of the Duty of the Ministers,

## The Obedience of Faith.

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sters, he has these words: Says  
e, 'When we all have preach-  
ed up Repentance, (to which let  
me also add Obedience) as much  
as we have preached first Confi-  
dence, and then Faith, we shall  
then be reformed and saved; but  
I doubt not till then. (Tit. i.  
3.) This (Word or) Witness,  
true.

Mr. Her-  
bert Pal-  
mer, his  
Sermon  
before the  
House of  
Commons,  
June 28.  
1643.P.34

Thirdly and lastly, by what  
has been said of the several Parts  
and Branches of Evangelical O-  
bedience, we may be able to make  
Judgment, how much of it  
goes before the Grace of Pardon  
and Justification, and what it is  
that must follow and come after. Obe-  
dience to the Truths of Christ by  
believing them; and Obedience  
to the call of Christ, by return-  
ing and resigning up our selves to  
him: These are clearly and funda-  
mentally necessary as antecedents  
to our justification. And, (be-  
sides what has been said) were  
there no other Scripture save that  
L only



only in Rom. 8. 30. it were enough to prove it; Where 'tis said by the Apostle, That *whom God calls, them he justifies. Them, and them* only does he justify, whom he first calls, that is, calls (a) effectually, so calls, as that they fully answer to his Call; neither can the words with truth

(a) Κλη-  
σις κατὰ  
προθεσιν,  
quæ quan-  
do nobis

contingit, prædestinationem nostram ex effectu cognoscimus.  
Paræus.

And that this is the Judgment of our Church, appears plainly from the 17th Article of Religion.

"Wherefore they which be indued with so excellent a Benefit of God, be called according to Gods purpose by his Spirit working in due season: *They through Grace obey the Calling; they be justified freely; they be made Sons of God by adoption.*

bear any other sence. So that the Blessing of Justification belongs to none but such as are the Called of God; that is, such as obey his Call by a sincere repentance towards God, and Faith in the Lord Jesus Christ. And upon this measure (b) of Obedience,

(b) It is  
for the ho-  
nour of

Christianity to maintain, that God for Christ's sake is ready to admit the Heirs of everlasting damnation into the Inheritance

stance of everlasting happiness, in never so short a time as we can believe they can change their resolution from following sin, to profess that Belief and Conversation which Christianity importeth. Mr. Thorndike, *Epilog.* L. 2. C. 30. P. 256.

without more ado, the true Believer ( who thus far answers the Call of God ) (a) presently enters and passes into a state of favour and acceptance with God.

(a) The sincere undertaking the trust of a

Christian, really entitles him to the promises of the Gospel. Mr. Thornd. ( *ibidem* ) L. 2. C. 7. P. 38.

It would be a disparagement to that Fountain which God has opened for *Juda* and *Jerusalem*, that there should be any sin which it cannot cleanse, supposing the change sincere which the undertaking of Christianity professes. Mr. Thornd. ( *ibidem* ) L. 2. C. 5. P. 22.

As for the third Branch of Obedience, consisting in a *course* of holy Actions, and in a continued observance of the particular Rules of the Gospel; God stays not for this; God does not suspend the Grace or benefit of Justification, till the Person has run through a *course* of Obedience through all the Precepts and Instances of a Holy Life; but forthwith be-

flows it on the faithful Believer upon his first Faith and Obedience unto Gods Call, provided it be real and sincere, which God can see and discern, though Man cannot.

And therefore this last kind of Obedience; *i. e.* to the particular, superstructive Rules of a Holy Life; though it be necessary in its place, (for we stand bound to it by the Law of Faith, by the Rule of the Gospel; and are obliged to it in the vertue of Gods general Call;) yet if we speak of it in relation to our Justification with God, 'tis not required as an antecedent to go before it; but as a consequent to come after it; as the Evidence that must prove and testifie the effectualness of that Call, and our sincere obeying it. For he that would be found (a) true to that

(a) *Tunc  
veraciter  
fideles si-*

*mus, si quod verbis promissimus, operibus complemus.* Gregor.  
in Evangel. Hom. 19.

Call

## The Obedience of Faith.

77

Call, he must and will pursue and prosecute it, through all the Duties and Offices of a good Life, according as time and opportunity shall give leave and occasion.

True indeed, a bare purpose of Obedience, if it be sincere and resolute, joyn'd with a Faith unfeigned, is enough to enter the Believer into a state of Righteousness and Justification. But surely, 'tis neither sense nor reason for any to think that God will justify him upon such a promise or purpose of Obedience as takes (a) no effect, nor is duly executed in the Life and Conversation, (where time and space is afforded.) For 'tis in vain to enter into Covenant, unless we keep it. 'Tis by believing and repenting that we enter into Covenant.

(a) *Bona opera sunt necessaria ad justificationis statum retinendum & conservandum; non ut cause*

*per se efficiunt aut mereantur hanc conservationem, sed ut media seu conditiones, sine quibus Deus non vult gratiam justificationis in hominibus conservare. Davenant de actuali justificatione, Cap. 31. Pag. 404. Conclusio sexta.*

L 3

'Tis

(a) These, 'Tis by Obedience (a) that we  
 (i. e. Faith and Obedience) keep it. Let no man therefore  
 without flatter or cozen himself with  
 just of- vain words, or with false confi-  
 fence, I dences, or with a wrong or scan-  
 may call ty notion of Faith. For if there  
 the Condi- be any thing clear in Scripture,  
 tions of this I am sure is most clear and  
 the Cove- perspicuous, That Life and Salva-  
 nant, Faith, tion belongs only to such as be-  
 whereby lieve and obey. (b)  
 the Cove-  
 nant is ac-  
 cepted,

upon the terms on which it is tendered, and Christ the Me-  
 diator received: Obedience, whereby 'tis kept, viz. in  
 an Evangelical way, in respect of desire and endeavour.  
 This is that which the Psalmist calls, *Keeping of the Covenant*,  
 Psal. 25. 10. Psal. 103. 18. Not a Legal, but Evangelical  
 Keeping; when the Promises being believed, there is a se-  
 rious desire and endeavour of yielding Obedience to all  
 Gods Commandments. Mr. Brinsley of great Yarmouth,  
*Treatise of Christs Mediatorship*, P. 14.

(b) *Nos dicimus Vitam Aeternam promitti operibus, non  
 solum ut sunt signa Fidei, sed etiam ut sunt Obedientia fi-  
 lialis, Patri Cœlesti debita; seu ut sunt positio conditionis  
 sub quâ Deus Filiis hereditatem Vitæ Aeternæ donare promit-  
 tit.* Paræus contra Bellarm, ad Cap. 3. P. 1242.

The good Lord of his mercy  
 grant, *That we may abound more  
 and more in Knowledge, and in  
 all Judgment, that we may ap-  
 prove*

## The Obedience of Faith.

79

prove the things that are excellent, that we may be sincere and without offence till the Day of Christ; being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God. Phil. 1. 9, 10, 11.

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F I N I S.

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By

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*The Christian's Sacrifice :*  
OR A  
S E R M O N  
OF  
C H A R I T Y  
Preached before the  
Mayor and Aldermen  
OF THE  
City of *NORWICH*;  
Upon occasion of the Annual Com-  
memoration of the Gift of  
*Sir John Sucklin* to that  
Corporation.

---

By *Charles Robotham*, B. D. and Rector  
of *Reifam* in *Norfolk*.

---

L O N D O N,  
Printed for *William Oliver* in *Norwich*.  
MDC LXXX.

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LIBRARY.



TO HIS

Worthy Friend and Patron,  
*Mr. Francis Annyson.*

Worthy Sir,

Justice should ever be first  
served, before Charity, and  
the paying of Debts, be before  
the giving of Alms. And how-  
ever the Subject of this Dis-  
course be meer Alms, yet the pre-  
senting of it to your Hand, is  
but a piece of Justice owing from  
me to your self; not only from  
the more common score, as you  
are a part of that Body, unto  
whose audience it was first deliver-  
ed, but upon the private account of  
your especial Favours to my par-  
ticular, which I shall always  
acknowledge, with all due and  
deserved thankfulness. For in  
truth,

## The Epistle Dedicatory.

truth, when your Kindness first found me, it was very singular, being such as wholly prevented my very acquaintance with you. So that I first felt your favour as a Patron, before I had the Knowledge of your Face or Person. This so unusual and surprizing a Method of Benificence, hath moved me to take this first occasion in my appearing in publick, to declare your Nobleness, and to testify unto the World my deep Obligations. Accept, I beseech you, of this small Testimony, of a great and grateful respect, from him who desires ever to show himself

Your much Devoted in all

Thankfulness and Christian Service;

Charles Robotham

From Reifham

Nov. 15. 1679.



+ Hebrews xiii. 16.

do good, and to communicate,  
forget not; for with such Sacri-  
fices God is well pleased.

THE coherence of these  
Words with the Con-  
text, is plain and  
obvious, if we do but  
turn our Eyes back unto the tenth  
verse of this Chapter, where the  
Apostle tells us, *We have an Al-*  
*We, i. e. we Christians, as*  
*as the Jews, yea and in oppo-*  
*to them, and exclusion of*  
*him; 'For we have an Altar*  
*whereof they have no right to*  
*who serve at the Taberna-*  
This Altar (as the Pontificians  
themselves confess) is no other  
than Christ himself; even *He,*  
men-

mentioned in the twelfth Verse  
who suffered without the Gate.

3.83.3.2<sup>m</sup> *Per altare, ipse Christus significatur*, says *Aquinas*. So *Estius* upon  
on the place; so also *Gaignan*  
*Hostiam in ara crucis oblatam, ipse  
sum scilicet Corpus Christi*. And  
to speak properly, Christ himself  
is the Altar of a Christian, the  
common Altar that sanctifies all  
our Gifts, the only Altar, *as it is*  
(as it is Verse 15.) *by whom*  
all offer unto God.

Gen.22.17 Yea but may some say, here  
the Altar indeed, (on Gods part)  
but (as *Isaac* once said unto his  
Father) where's the Sacrifice  
(on our part?) To this I an-  
swer, in the words or sense of *Aquinas*.  
There is a double Sacrifice,  
and both here specified, which  
we are to offer unto God, by and  
through Christ.

The first is, *Devotio erga Deum*. Y  
the *juge Sacrificium*, the daily Sacri-  
fice of Piety and Devotion to-  
wards God.

## The Christians Sacrifice.

3.

The second is *miseratio erga proximum*, the occasional Sacrifice of mercy, bounty and compassion towards our Neighbour. The first of these ye have expressly in the 15th Verse; *By him let us offer the Sacrifice of Praise unto God continually, even the Fruit of our lips, giving thanks ( or \* confessions ) in his Name : There's the Sacrifice of Devotion.* The second ye have as plainly in the words of the Text, now read the 16th. *To do good and communicate forget not ; for to him such Sacrifices God is well pleased.* There's the Sacrifice of Charity and Commiseration.

I shall not at present at all meddle with the first of these, especially being already opened, from my own Press, by a better and more Reverend Hand.

Yet seeing the Apostle, not without reason, joyns these two sacrifices together, something I shall note, partly from their connecting,

Bishop  
Lany.



necting, and partly from their order.

First, from the coupling and connecting of these two I shall observe, that the Duties of Piety towards God must be followed and seconded with the Deeds of Charity towards Man. Works of Compassion must attend and accompany Works of Devotion, yea and in some Cases of Exigency be preferred before them. *God will have mercy, and not sacrifice* Hos. 6. 6. God delights not in a naked Piety, though never so specious, if stript and divided from the Fruits of Charity. God cares not for the Fruit of the Lips, in confessing to his Name, if there be not also the Gifts of the Hand, in dispersing and relieving for his sake. In short, they that offer the Sacrifice of Praise unto God, must not forget to do good, and to communicate unto others. That, from the connexion of these two.

## The Christians Sacrifice.

5

Again secondly, from the order and ranking of these two Duties or Sacrifices I shall observe, that Christian Piety must lead the way, and lay the ground for the due Charity. First solid Devotion, and then Christian Compassion. First the right and due Service of God in Sacrifices of Praise, and confessing to his Name, and then the doing good and communicating unto others. This is the order of the Text here, and of the Scripture else-where. *Acts* 10. 4. *Thy Prayers and thine Alms* (as the Angel to *Cornelius*) are *laid up before God*; (and so *Verse* 31.) First his Prayers, and then his Alms. The expressions of his Piety are first mentioned before Gods acceptance, before the showing of his Charity; yea, and they ought to have the pre-eminence, and that for a double reason. First, *Ratione objecti*, because Gods Due is before Mans Good. God is first to be served

Again M and

Charity  
stretcheth  
it self both  
to God  
and Man.  
*Homily 2.*  
*Sermon of*  
*Charity,*  
*P. 38.*

and honoured in the main, before  
Man be help'd or benefited. Se-  
condly, *Ratione motivi*, Because  
Piety to God is and ought to be  
the proper Motive to a true and  
right Charity. For what is Pie-  
ty, but the due regard and re-  
spect we have unto God in the  
first place. And what is Charity  
but the loving of God for him-  
self; and of our Neighbour for  
Gods sake. So the Schools de-  
fine it, *Amor Dei propter seipsam*  
& *Proximi propter Deum*. Now  
to love God for himself, is plainly  
Piety, both in the Principle and  
Practice; and to shew love, or  
do good unto others, *for the sake*  
of God, this is still Piety in the Moti-  
tive, though Charity in the Prac-  
tice. And indeed, without this  
pious intention and disposition  
going before, the very Works of  
Mercy, Bounty and Liberality  
will scarce deserve the Name of  
Charity; as the Apostle in-  
mates in that supposition  
makes

## The Christians Sacrifice.

7

before makes, (1 Cor. 13. 3. *Though I  
Surrender all my Goods to feed the Poor;  
because I have not Charity.*)

to be The Rule in Christian Ethicks  
and as that of St. Ambrose, *Virtutes non  
in Principiis sed finibus pensantur*, 'tis  
and re the right and due End and Mo-  
in the ive added that makes a true Chri-  
stian Vertue, and not the meer  
him outward Action. For a Man to

or forgive Alms, meerly or mainly for  
ls de the love of Praise, or to be seen  
ipsum of Men, is but Vain-glory. For

Mat. 6. 2.

Now Man to do it out of any other  
plainly, Partial, or Selfish End or re-  
e anects, is but a kind of worldly  
or cunning and policy. But for a

Luke 6.  
32, 33, 34.

be the man to do it for Gods sake, and  
the Mot of a Pious Love to God; this,  
the Pra is Charity, even that Chari-  
ut thy which the Apostle calls, *Love  
on out of a pure Heart, and a good  
ks of conscience, and Faith unfained.*  
rality Tim. 1. 5.

ame Having premised thus much  
in the Context, and as I hope,  
on not impertinently to the Business  
makes

M 2

in

in hand, I shall now return to the Text it self, in these words, *To do good, and to communicate, forget not; for with, &c.* Which Words are an Exhortation to a very great and important Duty, to a very considerable and concerning Piece of Christianity; *i. e.* The exercising of our selves in Acts of Bounty, Mercy and Charity. In the whole Verse, for orders sake, we may observe three main Particulars. First, the *manner* of the Duty; *i. e.* *To do good, and to communicate.* Secondly, the *Motive* to perswade it; *For with such Sacrifices God is well pleased.* Thirdly and lastly, the *manner* of enforcing it, by way of special *Item* and *Memento*; *To do good, &c. forget not.*

For the first of these, the *Summe* and *Substance* of the Duty here exhorted to, 'tis expressed in the Text by two words, much to the same purpose, *ἐνέργεια* and *κοινωνία*. *To do good, and to communicate.*

First self,

## The Christians Sacrifice.

9

First, 'tis the doing of good, or as the word *eu* may be rendered) *well-doing*. The same with that in Galat. 6. Verse 9. *Be not weary of well-doing. Good for the matter, and well for the manner.* This *is well-doing.*

But then we must know, 'tis not every doing of good that is here meant, but good in a certain kind. There is the good of Piety and Religion; the good of Justice and Honesty; the good of Temperance and Sobriety: But that in the Text here is the good of Charity.

To the purpose, there is a twofold kind of Good, *Bonum in se*, *Bonum alteri*, Good in it self, and Good to another. In the first place, the doing of good takes in the whole duty of Man, (whether to God or to our Neighbour;) according to that in *Mica* 6. 8. *He hath shewn thee, O Man, what is good, (that is, good in it self, what is fit and fair, right*

and duty to be done ) *even to do justly, and to love Mercy, and to walk humbly with thy God.* All this is good in the larger sence.

But then secondly, there is a more special doing of good; not only good in it self, but good to another. In which sence the Scripture frequently means when it speaks of *Good Works*. Mat. 26. 10. *She hath wrought a good Work upon me.* 1 Tim. 6. 17, 18. *Charge them that are rich, that they do good, that they be rich in good Works; i. e. such Works as are, some way or other, helpful, profitable, and beneficial unto others; Works of Mercy, Works of Bounty and Liberality. Such Works whose good effects reach to the benefit of our Neighbour, either publick or private; such as are extended to the relief, ease, comfort, or supply, either of the outward or inward Man. For Example sake, such as are the feeding of the Hungry, the cloathing of the*



## *The Christians Sacrifice.*

11

the Naked, the helping or curing of the Sick, the visiting and comforting the Afflicted, the succouring of the Helpless, Friendless or Fatherless, the harbouring of Strangers, the redeeming of Captives, the defending or delivering the Oppressed; in short, all kind of free and charitable contributing to the relief, comforting, or maintenance of others, or distributing to the necessities of others. These, with many of the like nature, are those which in the Language of Scripture frequently come under the Name of Good Works; *i. e.* good in a peculiar and abounding sense, in respect of the sensible (yea or Spiritual) good and benefit, thence and thereby arising and redounding unto others.

And that this is the Good here meant in the Text, is evident from the next and second word, (*To do good, and to communicate, forget not.*) As much as to say, to do

M 4

good

good by imparting, by communicating of what we have to the use, to the benefit and behoof of others. So that this latter is added to the former, to shew in particular what is that good exhorted to, 'tis *Bonum diffusum, & extensum*, such a doing of good as spreads and diffuses it self to the refreshing of our Neighbour, to the necessities of the By-standers. The like Addition, and the like Explication does the Apostle put else-where, 1 Tim. 6. 18. *Charge them* (says he) *that they do good, that they be rich in good Works,* (and presently adds) *ready to distribute, willing to communicate.* This is to do good in the sense of the Text, to distribute, to communicate to the Wants, to the Exigencies of others.

But though this may well be conceived to be the use and intent of the word *κοινωνία*, (added to *ευπρόσια*) yet there is something further that we must take notice

of,

## The Christians Sacrifice.

13

of, in this Phrase of Communi-  
cating. For why is it that the  
of practise and exercise of Charity  
is called by the Name of *Communi-*  
*cating*, not only here, but in  
many other places? To this I an-  
swer, When the Scripture sets  
forth the Duties of Charity by  
the Phrase of Communicating, it  
is for a three-fold hint or instru-  
ction.

First it instructs us what judg-  
ment we should have, and what  
account we should make of the  
good, *Bona Terræ*, of the good things  
of this World, of the Temporal  
Enjoyments we possess in this  
Life. That we are not to look  
upon them as things absolutely  
ours, so as wholly to detain, con-  
fine, or engross them to our selves;  
but as (a) *Κοινωνία*, as things to  
be imparted and communicated,  
that is, to be made common, as  
it were, by distributing to the  
necessities of others. None of  
these has an absolute property in  
what

Rom. 15.

25.

Gal. 6. 6.

Phil. 4. 15.

1 Tim. 6.

18.

(a) *Com-*  
*munionis,*  
*id est, Chri-*  
*stianitatis qui*  
*omnia pa-*  
*tantur Com-*  
*munia.*

*Verbi Au-*  
*gustini in*  
*Glossa. I-*  
*tem Hayno.*

what he has. The strict property is Gods; the legal possession (under God) is ours, ours by his Gift, by his Will and Providence; but yet so, as he has made it our Debt and Duty to impart and communicate what is ours, upon Publick, Pious, or Charitable occasions. So that what is ours, in the Eye of the Law, and in the way of Justice, becomes (in a sort and sense) due to another in the way of Charity. Else would not the Spirit of God say, (as it does, *Prov. 3. 27.*) *Withhold not good from him to whom it is due.* There is a due of Charity, as well as a Right of Possession and civil Propriety. In the latter respect every one may look upon what he rightly has, as his own; but in the former respect, every one should look on what he has to spare, as his needy Brothers, and upon himself only as the Steward of it at large; to dispose and dispense it; yea and to account

## The Christians Sacrifice.

15

account for it unto God : For the Goods of this World they are a Talent, and whosoever has them, most certainly one day must come to a double account for them ; first how he got them ; secondly, what good he did with them, according to the ability he had, or the objects or opportunities he met with. It will not *then* be sufficient for rich *Nabal* to stand upon his property, (as we find he did, when *David* ask'd a Relief of him ) 1 Sam. 25. 11. What, ( says he ) shall I take of my Bread, and my Water, and my Flesh, and give it to I know not whom. This Man only considered the Legal Property, the civil Title he had to his Goods ; but not the Tenure upon which he held them, nor the *End* for which God gave them ; which was not merely to enjoy or behold them with his Eyes, no nor to revel with them in a drunken kind of hospitality within doors, but to lay

lay them out for Gods Service, and our poor Neighbours benefit. *In cassum se innocentes putant, qui commune Dei munus, sibi privatim vindicant*, (says Gregory the Great.) In vain do the Rich, or Men of Ability, think themselves blameless and innocent; if so be what God has given, over and to spare, and so to be communicated, they ingross unto themselves.

God indeed, for wise and necessary Ends, has establish'd Property in the World; but yet we mistake, if we think that all equality or community are to all effects quite taken away. The contrary appears by the Gospel, 2 Cor. 8. 14. wherein God has ordained, that one Mans abundance should supply another Mans want, that there may be an equality. For God puts no Man into the World to be necessarily starved, or pinched with extremity of want. He will have all to be

pro-

provided for, and has assigned to every one a Childs Portion, in some fair way to be obtained by him, either by his own Legal Right and just Industry, or by humble request, which according to Conscience ought take effect. And this is the first thing which the Word or Phrase of Communicating hints unto us, namely *Communitas bonorum*, a kind of Community of Goods, (*i. e.* of the overplus of what we have) in case of others want, and for the uses and purposes of Charity. We must not look upon our Abundance as given us, εἰς τὸ ἰδιοποιεῖσθαι, to be engrossed, but, εἰς τὸ κοινονεῖν, to be imparted and communicated.

But then again secondly, another thing there is, which this Phrase of *Communicating* holds forth unto us: And that is, The Nature of Charity; that it is of a diffusive disposition; 'tis for distributing what it has. This is the right



right Spirit and *Genius* of Christian Love, and Goodness. It does not tarry at home, but goes forth to the wants and necessities of others. It seeks not his own, *1 Cor. 13. 5.* It looks not only to its own things, but to the things of others, *Phil. 2. 4.* To do nobody no wrong, that's Justice and Probity; but to be helpful and succouring to others, that's Charity. The *Jews* have a pretty Saying, whereby they give us the Motto and Character of three several Persons. The Unjust Man, he says, That that is thine is mine, and that that is mine is my own, (he grasps and gripes all he can.) The meer Just Man, he says, That that is thine is thine, and and that that is mine is mine, (he keeps his own, and leaves every one to his own.) But the Pious, and Good, and Charitable Man, he says, That that is mine is thine, (thine to use, thine in case of necessity.) and that that is thine

is thy own. This is the Language, the Practise and Pleonasm of Charity : 'Tis an extensive Grace ; 'tis like a full Breast, it milks out it self to the hungry and thirsty, to the sick and feeble, to the cold and naked, to the poor and needy. 'Tis all for communicating ; it does not shut, but open, *Deut. 15. 8. Thou shalt open thy hand wide unto thy poor Brother.* It does not rake and scrape, but scatter and disperse, *Prov. 11. 24. There is that scattereth, and yet increaseth.* *Psal. 112. 9. He hath dispersed abroad, he hath given to the Poor ; i. e.* He is not tenacious or close-fisted, does not hoard up, or keep close his Goods, for the gratifying of his covetous humour, or the nourishing of his pride, or the pampering of his sensuality ; but, according as time and place, and ability requires, he sends them abroad for the good, help and relief of others. In a word, the Charitable Man is  
one

one that *is* good and *does* good; good in himself, and good unto others. He sucks not up his juice to himself, he eats not his Morfels alone, *Job.* 31. 17. He does not, like the Snail, *sibi vivere*, live to himself, or hide up himself within his own Shell; but rather like the Silk-work, that even works and spends it self for the good of others. For so runs the Apostles Exhortation, *Ephes.* 4. 18. *Let him that stole steal no more, but rather let him labour, working with his own Hands the thing that is good, that he may have to give to him that needeth.* Not only that he may have a Peny against a rainy day, (that indeed is necessary thrift, and good husbandry) but that he may *have to give* to him that more needeth, (that's Christian Charity.) True Charity will be giving, not only out of its Lands and larger Revenues, but out of its earnings; something out of its own labour  
(more

more or less) to him that need-  
eth.

This is the second thing implied  
in the Phrase of Communicating :  
it shews the Nature and Spirit of  
Charity to be diffusive and com-  
municative.

There is yet a third thing inti-  
mated in the word *κοινωνία*, as it is  
applied to Acts of Charity, and that  
is the *κοινὸν κέρδος*, the Good that a-  
rises and accrues thereby, both to  
the Doer, and to the Partaker. 'Tis

the Note of *Theophylact* upon *Rom.*

5. 25. That the Apostle does e-  
very where call Alms or Charity

by the Name of *κοινωνία*, (com-  
munion, or communicating) be-  
cause there is a kind of Commu-

nion, that is, a common or a mu-  
tual gain by it, both to him that

gives it, and to him that receives

Πάνταχθ,  
κοινωνίαν  
καλεῖ τὸ  
ἐλεημοσύ-  
νῳ, ὡς  
κοινὴ τῶ  
κέρδους ὄν-  
τα, καὶ τῶ  
διδόντων,  
καὶ τῶ λαμ-  
βανόντων.  
*Theophy-*  
*lact. in*  
*Rom. 15.*

First, he that receives our Cha-  
rity, gains by it succour and re-  
freshment, help and benefit. And  
then 'tis as evident from Scripture,

N that

that he that gives out his Charity gains by bestowing it. He gains *blessedness*, Acts 20. 35. *'Tis a more blessed thing to give, than to receive.* He gains good to his own Soul, Prov. 11. 17. *The merciful Man doth good to his own Soul.* The good that he does reflects and redounds back unto himself. He gains *here*, and he gains *hereafter*. Even here he gains a Blessing on what he possesses, ( Luke 11. 41. ) a return and encrease, ( Luke 6. 38. Prov. 11. 25. ) and as he gains here, so much more shall he gain hereafter. Luke 14. 14. *Such shall be recompensed at the resurrection of the Just.* 2 Cor. 9. 6. *He that soweth bountifully shall reap bountifully.* And what shall they reap? why Heaven and Happiness, Life and Glory. For in thus doing, *they sow unto the Spirit*, ( says the Apostle, Gal. 6. 8. ) *and of the Spirit they shall reap Life Everlasting.* Great Gains for so small laying out. An Ever

*Quis dederis, solus habebis opes.*

nal reward for a temporary bene-  
 ficence. This is the Κοινωνία, the  
 Trade, the Traffick, the blessed  
 exchange of a Pious Charity. It  
 gives away Earth, and gets Hea-  
 ven. It gives the τα σαρκινὰ, the  
 τα βιωτικὰ, the carnal things of this  
 World; and gains the τα πνευματικὰ,  
 τα αἰδύια, the Spiritual and Eternal  
 things of a better.

And thus I have opened to you  
 the Matter and Subitance of the  
 Duty, (which is, a doing of  
 good, and Communicating.) And  
 though the Text does not men-  
 tion it, yet it would be season-  
 able and pertinent to add unto the  
 former the extent of the Duty,  
 the reach and compass of this  
 Goodness, the Persons whom it  
 takes in, and to whom it must ex-  
 tend; and that is, unto all Men.  
 So says the Apostle, Galat. 6. 10.  
 As we have opportunity, let us do  
 good unto all, (though especially)  
 to the household of Faith. Unto all?  
 that is, not simply and absolutely

Miser homo  
 quid scien-  
 tarius homi-  
 ni, scenerare  
 Deo, & cen-  
 tuplum re-  
 cipies, &  
 Vitam æ-  
 ternam pos-  
 sideas præ-  
 bebitur, &  
 accipe Di-  
 um, præbe-  
 teclum, &  
 accipe cæ-  
 lum. Aug.

to all; for that's impossible: but unto all, first *distributive*, to all in their degree and capacity, to all according to the exigence of their necessities, to all, *pro loco & tempore*, according to the opportunity of time and place, (and the proportion of thy ability.) So St. *Austin* seems to interpret the Note of universality. *Omnibus, i. e. omnibus qui locorum & temporum vel quarumcunq; rerum opportunitatibus, constrictius tibi quasi quadam sorte junguntur.* To all who are brought near, and presented to us by Providence, as the Objects of our present Charity.

Aug. de  
Doctrinâ  
Christianâ.

And then secondly, unto all *indifferently*, without any undue exceptions, exclusions or limitations; that is, not only to thy self, but to others, not only to thy own within doors, (that are as it were a part of thy self) but to thy Neighbour without, to them of the Vicinage; not only to thy

Kia,



# The Christians Sacrifice.

25

but  
to all  
to  
e of  
loco  
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(and  
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&  
rum  
tibi  
To  
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elf,  
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is it  
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kin, but to the stranger; yea not  
only to thy Friend, but to thy  
Enemy. Rom. 12. 20. If thine  
Enemy hunger, feed him, if he  
thirst, give him drink. And so  
Mat. 5. 43, 44. It hath been said,  
Thou shalt love thy Neighbour, and  
hate thine Enemy; but (says  
Christ) I say unto you, Love your  
Enemies, do good to them that hate  
you. Ye see then, though we do  
not take in *singula generum*, all  
absolutely and collectively, here  
is yet a large Field for Charity to  
walk in, a wide and a large Sphere  
to act in, for the doing of good.  
It must be still *regis pietas*, to all  
whom the Law of God has made,  
and whom the Providence of God  
presents to us, as Objects of Cha-  
rity. It must be *Peregrinanti*, to  
the Stranger, Fatherless and Wi-  
dow, that they may eat within  
thy Gates and be filled. Deut.  
16. 12. James 1. 27. It must be  
*Esurienti*, to the Hungry and Na-  
need. Isa. 58. 7, 10. If thou draw

Beatus qui  
amat te, &  
amicum in-  
te, & ini-  
micum pro-  
pter te.  
Aug. confes.

Lex Vetus  
amorem do-  
cet in prox-  
imos, Non  
in extra-  
neos, (yea  
inimicos.)  
Tertullian.

out thy Soul to the hungry, and satisfy the afflicted Soul. It must be *Aegrotanti*, to the Sick and Weak, to the Blind and Lame. Luke 14. 13. It must be *Indigenti*, to the Poor and Needy. Deut. 15. 11. In a word, it must be *omni petenti*, to every one that asketh, Mat. 5. 42. Give to him that asketh thee, and from him that would borrow of thee turn not away. And so Luke 6. 30. Give unto every one that asketh, that is, to every one that is qualified to ask, to every one that truly wanteth, that has not, nor perhaps cannot have by all his earnings wherewith to defray his charge.

*Non homini  
do, sed  
humani-  
tati, said  
the Philo-  
sopher.*

As for such as make a Trade of asking, of begging, and yet refuse to labour, (i. e. such as can labour and will not, or at least not as they may and ought) doubtless it was never Christs mind to oblige our Charity to such, except in Cases of urgency and extremity, or in some lesser proportion out of a common considera-

sideration of humanity. For with such as these ( if known to be such ) there is another Rule to go by, even that of the Apostle, *2 Thes. 3. 10. If any will not work, neither let him eat.*

And the truth is, the best Charity to such is to force them ( by severity ) to labour, and so to bring them out of a course of idleness to a habit of working, industry and diligence. And he that does this, fulfils the Precept of the Scripture, in doing good to them; for he does them more good, than he that gives to their cravings, though perhaps they do not think so. *Multa enim bona prestantur invitis, quando eorum consultitur utilitati, non voluntati,* ( as St. Austin well observes. ) Seasonable and forcible severity, for the bettering and amending of the Party; even in the judgment of the (a)

*Aug. Enchiridion ad Laurentium.*

(a) *Removere malum*

*alicujus ejusdem rationis est, sicut procurare ejus bonum; procurare autem fratris bonum pertinet ad charitatem. — Remotio peccati magis pertinet ad charitatem quam remotio exterioris damni, vel etiam corporalis nocuenti. Aquinas 22 q. 33. Art. 1.*

Schools, is as much an Alms, as much an act of Charity, as giving to his relief; because 'tis an act of mercy, (mercy to the Soul, though severity to the Body.) 'Tis a doing of him good, because it tends to his best good. Correction to the lazy and negligent is as much Charity, as Collection for the Indigent.

And thus I have entirely dispatched the first Particular of the Text; I have shewn you the matter of the Duty, what it is to do good, and to communicate, and why so called, together with the extent of the Duty, as to the Persons or Objects towards whom it must be exercised.

I shall now pass unto the next and second considerable in the Text; *i. e.* to the grand Reason or Motive to perswade unto the Duty, contained in those words, (*For with such Sacrifices God is well pleased.*) A double Motive, (as ye see here;) First, because they

## The Christians Sacrifice.

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as they are Sacrifices. Secondly ;  
because they are well-pleasing. I  
shall consider each in their or-  
der.

First then , Works of Mercy,  
and Charity, and Christian Boun-  
ty, they are commended to us  
from the Notion and Title put  
upon them, they are Sacrifices.  
They have the *Name*, and they  
have the *Nature* of Sacrifices.  
First the Name. So the Apostle  
files them in the Text ; and so  
the Scripture else-where. The  
Charity of the *Philippians* 'tis stit-  
ed, *An Odour of a sweet smell, a*  
*sacrifice acceptable to God*, Phil. 4.  
8. So of *Cornelius* the Centuri-  
on, *Acts* 10. 4. 'tis said , *Thy*  
*Prayers and thine Alms are come up*  
*as a Memorial before God.* Come  
up ; and, *as a Memorial*, they are  
both of them Sacrificial Phrases.  
Sacrifices of old were ordinarily  
called עֹלֹת , as much as to say  
*Ascensiones* , ( from עלה *ascendit* )  
because of the Smoak of them  
ascen-

ascending or coming up from the Altar before the Lord. And for the other word (*Memorial*) come up as a Memorial; 'tis a form of Speech (says the learned Dr. *Hammond*) borrowed from the Law, signifying an Oblation. As *Levit.* 2. 9. *The Priest shall take of the Meat-Offering, a Memorial thereof, and burn it upon the Altar, an offering of a sweet Savour unto God.*

So that Works of Mercy and Charity, they are the Christians *עולה*, or *אזכרה*, his Sacrifice or Memorial before God. *Grotius* upon the Text says, that they correspond to the Jewish *שלמים*.

But then secondly, Alms or Charity, as they have the Name of Sacrifice applied to them, so they have something of the Nature (the general Nature) of a Sacrifice, because they are an Offering unto God. That which is a relief of Charity, in respect to the

## The Christians Sacrifice.

31

the Poor and Needy, is an Oblation (a) of Piety, in respect to God. Sacrifice and Offering as such, have always a regard to God, to his Honour and Service. Such are the effects of a right Christian Charity, they have an Aspect unto God, as well as unto Man, *Prov. 19. 17. He that hath pity on the Poor, lendeth to the Lord. Mat. 25. 40. In as much as ye have done it to the least of these my Brethren, (says Christ) ye have done it unto me,* So that God and Christ are the Receivers of our Charity, as well as the Poor. The Poor has the benefit, God and Christ have the Honour and Service. The Poor receive it as a Comfort, God receives it as an Offering. Acts of Mercy and Charity, even according to the Schoolmen, are *Actus Latria*, they pertain to the proper Worship and Service of God, in the nature of an Offering, tendered ultimately to him; for though the

(a) We humbly beseech thee mercifully to accept our Alms and Oblations, &c. The Prayer for the whole estate of Christs Church. English Liturgy. *In omni paupere christus esuriens patitur, sitiens potatur. Hicronym.*

*Rayneri Pantheologia. P. 752.*



Dent. 26.  
10.

the good done by them is done unto Man, yet the Duty and Service done therein is rendred to God. For, *first*, they are, in *Honorem Dei*, they are the *Honouring* of God with our Substance, and with the Fruits of our encrease, *Prov. 3. 9.* And again, *He that hath mercy on the Poor, honoureth his Maker, Prov. 14. 31.* And secondly, they are, *In agnitionem Dei.* What we give in a way of Charity, is or should be given as an acknowledgment to God of his Right and Property over us and ours. 'Tis the real Rent and Tribute, whereby we do indeed profess and agnize him, as the Donor of what we have and hold. There is a certain homage due unto God, for all the benefits and good things of this World by him bestowed upon us. And that is, the Homage of Thanksgiving, (*1 Tim. 4. 4.*) Now this same Thanksgiving of ours must not only be a *Verbal* Thankf-

Thanksgiving, but a *Real*; not only in naked words, in the labour of our Lips, but in the Gifts of our Hands; that is, we must pay and *yield* unto God a Rent and Tribute, *of* and *for* what we have and enjoy by his Blessing. And this Rent (as Mr. Mede <sup>(a)</sup> well <sup>(a) His De-</sup> observes) is two-fold. Either <sup>tribute on</sup> that which is offer'd for the main- <sup>Acts 10. 4.</sup> <sup>P. 305.</sup> tenance of Gods Worship and Service; or that which is tendered and given for the relief of the Poor and Needy. The former is that which we term Works of Piety, or for Pious uses; the latter is that which we call Alms, or Works of Charity.

So that our *Alms-giving* unto Men, is but our due and real *Thanksgiving* unto God. 'Tis that whereby we own and acknowledge our selves to be Gods Te- <sup>Deut. 2.</sup> <sup>17, 18.</sup> nants, as holding all that we are and have of the Mannor of Heaven; of the Gift and Bounty of his Hand. 'Tis that Tribute and

Ser-

Service which (once paid and rendered) gives us the lawful use of, and a Blessing upon, the whole Lump that remains. As our Saviour intimates, *Luke 11. 41. Give Alms of such things as ye have, and behold all things are clean unto you.*

By all that has been spoken upon this Head, we may learn two things. *First*, we learn what *kind* of Sacrifices the Alms and Charity of a Christian are. And that first negatively; not Sacrifices of Expiation. No, we owe that to a better and a higher Sacrifice, to him, who hath given himself for us an Offering and a Sacrifice unto God, of a sweet smelling Savour, *Ephes. 5. 2.* Christ alone is the propitiation for sin, *1 John 2. 2.* His Blood alone is that that cleanseth from all sin, *1 John 1. 7.* His Death alone is the satisfaction to Gods Justice for the offence of sin.

And

And therefore secondly and positively. Deeds of Charity, they are Sacrifices of *Homage and Thanksgiving*. Such as the *Psalmist* mentions, *Psal. 4. 5.* Sacrifices of *Righteousness*, i. e. tendered in a way of Duty and just acknowledgment to God. And indeed nothing more ordinary in Scripture, than for Alms and Charity to be called *Justice or Righteousness*, yea our righteousness. *Psal. 112. 9.* He hath dispersed abroad, he hath given to the Poor: His righteousness endureth for ever. *Dan. 4. 27.* Break off thy sins by righteousness, and thy iniquities by shewing mercy to the Poor. And so *Mat. 6. 1.* Take heed that ye do not your Alms before Men, so indeed we read it, *ἐλεημοσύνῃ* but in the ancient Copies 'tis *δικαιοσύνη*, *Justitiam vestram*) Take heed that ye do not your *Righteousness* before Men. (So *Beza* and *Curcellæus* read and render it. So the *Vulgar Latin*; and so the *Syriack* and *Arabick*)  
your

See Mr. Med's Diction on *Psal. 112.*

*Erogando pecuniam auges justitiam, minuitur pecunia, augetur justitia.* Aug.

your righteousness ; *i. e.* your Alms and Beneficence. They are Sacrifices of Righteousness tendered in a way of Duty.

Secondly, hence we learn, *the Necessity, the Obligation* that lies upon us unto Acts of Charity. They are Sacrifices, *i. e.* a part of Gods Worship ; and Sacrifices of Righteousness and Duty, of due homage and thankfulness. And therefore we stand obliged to pay and render them to the Honour of God, as well as to the good of others, or the furtherance of our own account another day.

They therefore are sadly mistaken, who look upon their Almfgiving as an arbitrary thing, which they may do if they will, or let alone if they will. As if they stood under no obligation to the Offices of Charity and Christian bounty ; as if these were things left wholly to their liberty, either to do, or to leave undone.

Where-

Whereas on the contrary; if in the Language of Scripture our Charity be a piece of Righteousness: If our Alms-giving unto Man be our Thanksgiving unto God: Then surely 'tis not a matter of indifferency, but a peremptory and indispensable Duty. For is it a thing indifferent whether we be righteous or unrighteous? Is it left to our liberty, whether we will be really thankful or unthankful? whether we will honour God with our Substance, or not honour him? Surely no. For if this be the Rent and Acknowledgment that God expects to be made and paid for all the Blessings and good things we enjoy; then certainly to detain this Rent, is not only a piece of uncharitableness to Man, but of impiety, ingratitude and injustice to God.

*Dent. 14.  
29. 16. 11.  
24. 19. 26.  
11, 12.*

Away then with all excuses pretended to evade or avoid the Duty. Remember, God is thy  
O great

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*Dent 14.  
29. 16. 11.  
24. 19. 26.  
11, 12.*

Away then with all excuses pretended to evade or avoid the Duty. Remember, God is thy  
O great

great Land-lord, of whom thou holdest all that thou hast. And he expects and requires a Lords Rent ; and has appointed the Poor and Needy in a way of Charity to be his Receivers of this Rent ; 'tis for *his* honour, 'tis for *their* use. He that neglects to pay this Tribute of his Goods , forgets his Land-lord ; and he that looks upon it as not due, disclaims his Land-lord, and denies God to be his Lord and Supreme Proprietary.

Render therefore unto the Lord his due Tribute. *Honour him with thy Substance,* ( as it is Prov. 3. 9. ) *and with the First-fruits of thy Encrease ; so shall thy Barns be filled with plenty, and thy Presses burst out with New Wine,* Verse 10. yea render unto *Man* his due, ( as it follows Verse 27. ) *With-hold not good from whom it is due, when it is in the power of thy Hand to do it. 'Tis spoken* ( as is evident from the next Verse ) either

of the Deeds of Charity, or of Res paupe-  
And neighbourly help and courtesie ; rum, paupe-  
ords Plainly shewing, that even in ribus non  
Poor these things there is a Due, a dare, est  
erity *Debitum Charitatis*, a Due and Sacrile-  
ent ; Debt of Charity owing from us, gium. Hye-  
use. according to the real ability given ronym.  
Tri- to us. 'Tis due by the common  
his Rule of Love, Mercy and Human-  
up- ty. 'Tis due too by the many Pre-  
his cepts commanding it both in Law  
o be and Gospel, ( as we shall shew a-  
rie- non more fully. ) For, as the Son  
Lord of *Syrach* says, ( *Eccles. 17. 14.* )  
him God has given every Man a Com-  
rov. mandment concerning his Neigh-  
s of bour; not only in matters of Right  
arns and Justice, but also in matters of  
esses Kindness, Helpfulness and Chari-  
erle ty. He therefore that shall look  
due, upon these things as left at liber-  
ith- ty to be done or not done, as he  
due, please, he may even as well look  
and upon it as a thing indifferent,  
evi- whether he will be indeed and in  
her truth a Christian.

And so much shall suffice for the first Argument, to press upon us the Offices of Charity; because they are Sacrifices. There is yet another still behind in the Text, and that is, because they are highly pleasing unto God; *With such Sacrifices God is well pleased.*

The word *εὐαρεσείται*, is by divers diversly rendered. *Talibus promeretur Deus*, (so the old Latin) no very good word, and to a worse sense; as if we *merited* of God by our Charity. *Talibus conciliatur Deus*, (so *Cajetan*) God is gained or won by them. *Placidus nobis fit Deus*, (so *Pellicanus*) God is appeased to us. And so *Erasmus*, *Placatur Deus*, God is pacified.

But what says *Estius*, though a Papist? The Greek word (says he) does not signifie *placari*, to be appeased, but *delectari*, to be delighted with: *Hilariter affici*, to be taken and affected with: *Placitum habere*, to be well-pleased.

## The Christians Sacrifice.

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ed with. And so St. *Austin* (in the ancient (a) Copies) rendered it, *Talibus placetur Deo*. So *Decumenius* expounds it by the word *ἀγίσταται*. And therefore most rightly and truly does our *English* Translation give it, *With such Sacrifices God is well pleased*.

And surely to a Pious Christian this alone is Motive enough, and sufficient to the doing of good and communicating, in that they are things highly pleasing unto God. I shall therefore insist a little upon the truth of it, and then subjoyn the Reasons. First, for the truth of it, that God is much pleased with the Offices and Exercises of a Christian Charity, will appear from these following Considerations.

First, From their power and prevalency with God. They are *an Odour of a sweet smell*, says the Apostle to the *Philippians*, Phil. 4. 18. that is, highly grateful and acceptable in his sight. See

(a) *Ludovic. Vives, in Augustinum de civitate Dei. L. 10. c. 5.*

it in *Zaccheus*, Luke 19. 8. No sooner had he said, *Behold Lord, the half of my Goods I give unto the Poor*; but Christ blesses both him and his House with Salvation; (Verse the 9th.) And though a Publican, openly owns him as a Son of *Abraham*.

See it in *Cornelius*, how prevalent were his Prayers, when back'd with his Alms; let the Angel speak, *Acts* 10. 4. *Thy Prayers and thine Alms are come up for a memorial before God.* His Charity (ye see) was no less piercing the Heavens, than his Piety; and his Compassion as prevalent as his Devotion. And the same efficacy we find in it, when joyn'd with Fasting and penitential Abstinence. As God testifies by the Prophet *Esay*, *Isa.* 58. 6, 7. *Is not this the Fast that I have chosen? — To deal thy Bread to the Hungry, to bring the poor Out-cast into thy House, when thou seest the Naked, that thou cover them, and not*  
hide

*hide thy self from thy own flesh.*  
As if he should say, All your bodily austerities, abstinences or severities, in humbling and fasting; if severed and divided from Charity, in giving, are but idle and impertinent, but if joyned with it, prove grateful, forcible, and effectual.

Again secondly, Gods well-pleasedness with such Sacrifices, it appears from the rich and large Promises made, and Rewards assured unto such Performances. Blessings of all sorts entail'd upon them: First Temporal Blessings. *Psal. 41. 1. Blessed is he that considereth the Poor. Bless'd in his Person. The Lord shall deliver him in trouble. And Verse the 2d, The Lord shall preserve him alive. — The Lord shall strengthen him on the Bed of Sicknes, (Verse 3.) Bless'd in his Posterity, Psal. 37. 25, 26. He is merciful, and lendeth, and his Seed is blessed. Bless'd in his Estate and Affairs. Deut.*



15. 10. *For this very thing the Lord shall bless thee in all thy Works, in all that thou puttest thy Hand unto.* All thriving is not by sparing or pinching; and least of all by sparing where there should be Giving. For (saith the Scripture) *there is that scattereth, and yet encreaseth; and there is that with-holdeth more than is meet, and yet tendeth to poverty,* Prov. II. 24. There's a better way for some, if they could think on't; or if they could be perswaded to trust Christ upon his Word. Luke 6. 38. *Date & dabitur vobis; Give and it shall be given you, good measure pressed over.* For the liberal Soul shall be made fat, and he that watereth, shall be watered again, Prov. II. 25.

Secondly, Blessings Spiritual. He shall have mercy when he stands most in need of it. Mat. 5. 7. *The merciful shall find Mercy.* He shall have audience from God, and acceptance with God. His  
Prayers

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Prayers shall be heard, *His Alms* shall be had in remembrance, (as in the Case of *Cornelius*) *Acts* 10. 31.

Thirdly and lastly, Blessings and Rewards Eternal. Even Treasures in Heaven, *Luke* 12. 33. A full recompence at the Resurrection, *Luke* 14. 14. A receiving into everlasting Habitations, *Luke* 16. 9. In a word, a good foundation laid up in store here, and Eternal Life laid hold of for hereafter, *1 Tim.* 6. 19.

Again thirdly, once more. Gods well-pleasedness with such Sacrifices, such Offices of Love and Charity, it appears from the great stress that he lays upon these Duties, so frequently commanding them, so vehemently pressing and commending them. Even in the Old Testament ye find them urged to the height. *Dent.* 15. 7, 11. *Thou shalt not harden thy Heart, nor put thy Hand unto thy needy Brother. — Thou shalt open thy Hand wide*

*wide unto thy Poor, unto thy Needy in the Land.* In that short abridgment of the Law, 'tis made one of the main Heads of Religion, *viz. To love mercy.* Mica 6. 8. *He hath shewn thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Even as our Saviour too, when he reckons up the *τα βαρύτερα τῶ νόμου*, the weightier matters of the Law, he reckons first *Judgment*, and then *Mercy*, Mat. 23. 23.

As for the New Testament, I should but weary both you and my self too, should I number up those many Passages that call upon us so frequently in Scripture, *To give Alms of such things as we have,* Luke 11. 41. *To distribute to the necessities of others,* Rom 12. 13. *To do good unto all Men, especially to the Household of Faith,* Gal. 6. 10. *To be rich in good Works, ready and willing to communicate,*

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edify, 1 Tim. 6. 18. To labour,  
even with our own Hands, working  
the thing that is good, that we may  
have to give unto him that needeth,  
Eph. 4. 28.

With infinite many more Places ; all which I shall omit at present : Only one thing I cannot but name, as very considerable to shew the weight and moment of this Duty. And that is, the great stress which God and Christ will lay upon it at the day of Judgment. Consider we, that at the last and final reckoning, when all Works and Actions shall be weigh'd and scann'd in order to the final Sentence, a special Eye and regard shall then be had, either to the discharge or neglect of these charitable Offices. For who are they that shall stand as Sheep on the right Hand, and shall hear that comfortable Voice, (*Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World?*)

*World? ) I say, who but the merciful, compassionate and charitable? Such as have relieved Christ in his poor Members. Mat. 25.35. Because I was a hungry, and ye gave me meat, thirsty, and ye gave me drink, a Stranger, and ye took me in, naked, and ye clothed me, sick and in prison, and ye visited me; (therefore) Come ye Blessed.*

On the other side, *who are those that shall stand at the left Hand, as wretched and forlorn Creatures, and hear that dreadful Sentence, ( Depart ye Cursed into everlasting Fire? ) I say, who but the hard-hearted, and uncharitable; Because ( says Christ Verse 42.) when I was a hungry ye gave me no meat; a thirsty and ye gave me no drink; a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not; (therefore) Depart ye Cursed.* Ye see, how that on the one hand Charity is the main Instance in the Sentence of

of Benediction: and on the other hand, uncharitableness and uncompassionateness unto the poor and afflicted, is the special Instance in the Sentence of cursing and condemnation.

And therefore, upon the whole matter, if we may judge of the well-pleasedness of any Duty, either by the great stress that God lays upon it, or by the Blessings annex'd to it, or by the power and prevalency it has with God; we must needs say with the Text, and conclude, That *with such Sacrifices God is well pleased.*

And indeed, how can it be otherwise, (supposing the merit of Christ, and the Grace and Covenant of the Gospel) if we consider the Reasons, in the next place, why he is delighted with our Charity and Christian Bounty? I shall name but two.

First, Because it is so great and near a resemblance and imitation of himself. Hereby we become like

like unto God, in that very attribute and property, wherein himself most delights, and that is, Goodness and Mercy, Bounty and Commiseration. For *He giveth unto all, Life and Breath, and all things*, Acts 17. 25. *He giveth liberally unto all, and upbraideeth none*, James 1. 5. *He is good unto all, and his tender mercies are over all his Works*, Psal. 145. 9. *Yea he is kind even to the evil and unthankful*, Luke 6. 36. Therefore be ye also merciful, (says the very next words) as your Heavenly Father is merciful. Or, (as it is in Mat. 5. 45) *That ye may be the Children of your Heavenly Father, (who maketh his Sun to rise on the Evil, and on the Good; who sendeth his Rain upon the Just, and upon the Unjust.)* That ye may be the Children? i. e. the true and genuine Resemblers of God in Heaven. *ὡς, for ὅμοιος*, (says Chrysostome.) The Children of God? that is, Like unto God. Nothing is so God-



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God-like, nothing renders us more conformable to the Nature and Image of God, as to do good, and to shew mercy.

And then secondly, God must needs be well pleased with such Sacrifices, because they so apparently tend to his Honour and Glory. For, hereby Religion is credited, Christianity is graced, God and his Gospel are honoured in the Eyes of the World. Hereby *our light so shines before Men, so that seeing our good Works, our Father is glorified who is in Heaven*, Mat. 5. 16. 'Tis that which adorns the Doctrine of our Saviour, *when they that believe in God are careful to maintain good Works*, Tit. 2. 10. 3. 8.

The Papists are ready to charge us, that we are all for Faith and Believing; and nothing for good Works, (for Charity or Giving.) But this it is a palpable slander; for, as Dr. Willet, in his *Synopsis Papismi*, has made it appear, there had

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had been as many, if not more, Monuments of Piety and Charity erected by us, since the Reformation, as ever were before it, (for the compass of so small a time) in the days of Popery. Let us go on to wipe off this slander, and to stop the Mouth of this calumny, that it may blush for shame. Let them see the goodness of our Religion, by the fair Fruits of our compassion. Remember the Piety of our Ancestors that have been before us; yea consider the Monuments they have left of both kinds, even in those former and darker times. And since we in this Age profess and pretend (and that justly) to a greater and purer Light; it highly concerns us, not to come short either of their Pious or Charitable Devotion. Otherwise *their lesser* knowledge will certainly rise up in judgment against *our greater*. And we shall have nothing to say, but that of Beza, That we indeed have *plus*

Beza in  
Epistolis.

Scien-

*Scientiæ*, but they *plus Conscientiæ*; we more Science, more Knowledge, they more Conscience and Charity.

And surely there can be nothing more absurd or incongruous, than to see a glorious profession, but no way attended or answered by a Pious or Charitable Conversation. Even as on the other side there is not a more lovely sight, than to see Religion looking with a right Pious Eye, and scattering its Dole with a right Charitable and Communicating Hand. For this is that the Apostle calls, *Faith working by Love*, Gal. 5. 6. This is that pure and undefiled Religion before God, to visit the Fatherless and Widows in their affliction, and to keep our selves unspotted from the World, *James* 1. ult. This is *that Wisdom from above*, (*pure and peaceable, gentle, and easie to be entreated*) *full of mercy and good Fruits*, *James* 3. 17.

P

What

What remains then, but that we diligently consider both the Matter and Motives to this Duty, to this so necessary, so lovely a piece of our Religion; and carefully apply our selves unto the practise of it.

In the words of the Text then; *To do good, and to communicate, forget not.* Forget it not in your Lives, forget it not at your Deaths; better late than never; but best of all to do it in the time of Life and Health. Many there are that forget it wholly, first and last. Too many forget it in a manner all their lives long, and put it off to a dying hour: They will part with nothing for Pious or Charitable uses, till they can hold it no longer. To such I may well say, as St. *Lucy* is reported to have said to her Mother, *Non est magnum, dare Deo quod ferri non potest; Vivens ergo da Christo quod possides.* 'Tis no great thing to give what we cannot carry away. The best  
Chari-

Charity is to give while thou li-  
vest, while thou hast it in thy  
own dispose. Let thine own Eyes  
and Hands (as much as may be)  
be the Executors and Administra-  
tors of thy own Bounty. 'Tis  
possible a sudden or stupifying  
Disease may seize on thee, and so  
prevent thy Pious and Charitable  
Intentions. 'Tis possible what is  
well and truly given, may be  
fraudulently defeated by the cun-  
ning of those that come after:  
(As it had like to have been in  
that noble and famous Donation  
of *Charter-house*.) 'Tis good there-  
fore, 'tis prudence (as well as  
Piety) to make it the Work  
of thy Life; and not to leave  
it, as the Business of thy Death  
or last Will, wholly to the Sur-  
vivors.

In a word, Remember, and for-  
get not, that the doing of good  
with what we have, 'tis the pro-  
per Work and Business of Life  
and Health. *This* is the time of

P 2      doing;

doing ; now or never. 2 Cor. 5. 10.

Every one shall receive according to the things done in the Body : That's the time of doing , when and while we are in the Body. 'Tis

Heb. 12. 28.

Let us  
have  
Grace.

the time of getting Grace, and 'tis the time of using it, to Gods Honour, and the good of others.

'Tis the reason of laying out our Talents, our Abilities (be they more or less) to the profit and advantage of our Lord and Master, and to the furtherance of our good Account. And there-

Καίρῳ.

fore, as it is Galat. 6. 10. *As we have time or opportunity, let us do good unto all.* As we have time, (ὡς for ὅταν, as often as we have opportunity) or, while we have time, (ὡς for ἕως, *Quamdiu tempus habemus : Quamdiu manet vita,* says Grotius. ) As long as we have time and space of doing, let us do good. Thereby intimating, we shall not have it always. This Καίρῳ, 'tis but *καιρὸς καὶ χρόνος*, this season of doing, 'tis but for a season.

Let

5. 10. Let every one therefore do the Works of time in time ; and be not wanting to the opportunities of doing good, according to thy measure and ability. *Breve est vite curriculum* : Life is short ; and being once past and gone, 'tis then irrecoverable, and must at length be accountable. *John* 9. 4. *The night cometh when no Man can work.* It will be too late perhaps to think of doing, when the time of doing is over. And therefore, as the wise Man speaks , *Ecclesiastes* 9. 10. *Whatsoever thy Hand (or thy Heart ) findeth to do , do it now with thy might , for there is no Work , nor Device , nor Knowledge , nor Wisdom in the Grave , whither thou art going.* And, ( having begun ) let us not be weary of well-doing , for we shall reap in due time , if we faint not, *Gal.* 6. 9.

The



Hebr. 13.  
20, 21.

The God of Peace — make  
you perfect in every good Work  
working in you what is well-plea-  
sing in his sight, through Jesus  
Christ; to whom be Glory, for e-  
ver and ever. Amen.

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Jesus  
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